DOCUMENT RESUME

ED 479 847 SO 034 153

AUTHOR	Byron, Isabel, Ed.; Rozemeijer, Saskia, Ed.
TITLE	Curriculum Development for Learning To Live Together: The Caribbean Sub-Region. The Final Report of the Sub-Regional Seminar (Havana, Cuba, May 15-18, 2001).
INSTITUTION	International Bureau of Education, Geneva (Switzerland).
SPONS AGENCY	Organizacion de Estados Iberoamericanos para la Educacion, la Ciencia y la Cultura, Madrid (Spain).; Caribbean Network for Educational Innovation in Development (CARNEID) (Barbados).; Ministry of Education, Havana (Cuba).
PUB DATE	2002-00-00
NOTE	73p.
AVAILABLE FROM	International Bureau of Education, P.O. Box 199, 1211 Geneva 20, Switzerland. Web site: http://www.ibe.unesco.org. For full text: http://www.ibe.unesco.org/Regional/CaribbeanSurvey/CaribbeanPdf/havanne.pdf.
PUB TYPE	Collected Works - Proceedings (021)
EDRS PRICE	EDRS Price MF01/PC03 Plus Postage.
DESCRIPTORS	Citizenship Education; Cultural Differences; *Curriculum Development; Daily Living Skills; Foreign Countries; *Intercultural Communication; *Regional Cooperation
IDENTIFIERS	*Caribbean; Development Education; UNESCO

ABSTRACT

A sub-regional seminar based on the theme, "Curriculum Development for Learning to Live Together" (Havana, Cuba, May 15-18, 2001), brought together 20 member states of the United Nations Educational, Scientific, and Cultural Organization's Caribbean Network of Educational Innovation for Development: Antigua and Barbuda, Anguilla, Aruba, Bahamas, Barbados, Belize, British Virgin Islands, Cuba, Dominica, Dominican Republic, Grenada, Guyana, Haiti, Jamaica, Netherlands Antilles, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, and Trinidad and Tobago. This final report begins with a Foreword (Cecilia Braslavsky) and contains five parts: (1) "Curriculum Development for Learning to Live Together" (two articles); (2) "Citizenship Education: Learning at School and in Society" (three articles); (3) "Social Exclusion and Violence: Education for Social Cohesion" (three articles); (4) "Shared Values and Cultural Diversity: What to Learn and How" (three articles); and (5) "Final Outcomes and Proposals for Action Conclusions of the Workshops and Debates" (one article). Includes three annexes: (1) "Educational Diagnosis" (Margarita Silvestre Oramas); (2) "Quality and Equity in Education: Present Challenges and Perspectives in Modern Societies" (Hector Valdes Veloz); and (3) "List of Participants". (BT)

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ED 479 847

Curriculum Development for Learning to Live Together: The Caribbean Sub-Region.

Isabel Byron, Editor
Saskia Rozemeijer, Editor

International Bureau of Education, Geneva (Switzerland)
Ministry of Education, Havana (Cuba)
Caribbean Network of Educational Innovation for Development, Bridgetown (Barbados)
Organization of Ibero-American States, Madrid (Spain)

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CURRICULUM DEVELOPMENT FOR LEARNING TO LIVE TOGETHER: THE CARIBBEAN SUB-REGION

THE FINAL REPORT OF THE SUB-REGIONAL SEMINAR
HELD IN HAVANA. CUBA. 15–18 MAY 2001

MINISTRY OF EDUCATION OF CUBA
INTERNATIONAL BUREAU OF EDUCATION
CARIBBEAN NETWORK OF EDUCATIONAL INNOVATION FOR DEVELOPMENT
ORGANIZATION OF IBERO-AMERICAN STATES

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SUB-REGIONAL SEMINAR ON CURRICULUM DEVELOPMENT FOR
"LEARNING TO LIVE TOGETHER"
UNESCO IBE - CARNEID-ORGANIZATION OF IBERO-AMERICAN
STATES-GOVERNMENT OF CUBA
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MINISTRY OF EDUCATION OF CUBA
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CARIBBEAN NETWORK OF EDUCATIONAL INNOVATION FOR DEVELOPMENT
ORGANIZATION OF IBERO-AMERICAN STATES

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Foreword

Cecilia Braslavsky

The International Bureau of Education (IBE), the Caribbean Network of Educational Innovation for Development (CARNEID) and the Ministry of Education of Cuba, jointly organized a sub-regional seminar on the theme of 'Curriculum Development for Learning to Live Together' in Havana from 15 to 18 May 2001. The Organization of Ibero-American States (OEI) also contributed financially to the meeting. The seminar brought together twenty Member States of UNESCO-CARNEID, namely: Antigua and Barbuda, Anguilla, Aruba, Bahamas, Barbados, Belize, British Virgin Islands, Cuba, Dominica, Dominican Republic, Grenada, Guyana, Haiti, Jamaica, Netherlands Antilles, St. Kitts and Nevis, St. Lucia, St. Vincent and the Grenadines, Suriname, and Trinidad and Tobago. The number of participants totalled twenty-six, made up of senior officials from the Ministries of Education—mainly curriculum development officers, a number of whom specialized in subject areas related to the themes of the seminar. There were also four primary school principals specially invited by CARNEID.

This collaborative initiative between the IBE and CARNEID began in 1999 following a survey carried out by the IBE into curriculum development needs at upper primary and secondary levels in the Caribbean sub-region. Interest was expressed by Caribbean Member and Associate Member States, as well as by the heads of UNESCO offices in the Caribbean to develop follow-up activities with the IBE on issues related to peace education. The curriculum development seminar in Havana was the result of these proposals, and of the IBE's interests in renewing a networking relationship with the region in close association with CARNEID. The IBE, as the UNESCO institute traditionally responsible for recording, monitoring and reporting on educational innovations worldwide, was involved in the establishment in 1979 of CARNEID, one of UNESCO's networks of educational innovation for development.

The seminar was also organized as a preparatory meeting for the forty-sixth session of the International Conference on Education (ICE), held in Geneva from 5 to 8 September 2001. The principal issues addressed during the seminar were related to the three themes selected for Discussion Unit I of the ICE, namely: (i) *Citizenship education: learning at school and in society*, (ii) *Social exclusion and violence: education for social cohesion*, and (iii) *Shared values, cultural diversity and education: what to learn and how?* These issues were considered by UNESCO-CARNEID and the participating countries to be of primary concern for Caribbean societies in the current climate of rapid and uncertain change in the region and wider world.

The seminar consisted of a number of lecture presentations by Caribbean and non-Caribbean experts, followed by plenary discussions and workshops which explored aspects of the themes and looked at practical ways of implementing them in the school curriculum. Experts were selected from both within and outside the region so as to provide a diversity of approaches and viewpoints, with three of the presenters basing their contributions on their own practical experiences of educating for citizenship and social cohesion. These contributions were balanced by more theoretical presentations by other experts. The workshops that followed also adopted a variety of approaches, with two experts in each case working jointly on the specific theme to which they had been assigned. The workshops included practical activities involving one-to-one listening exercises, role play, and drawing up of curricular approaches. In addition, Cuban specialists also made two presentations on the themes of 'Educational diagnosis' and 'Quality and equity in education' (see Annex).

The seminar programme also included visits to three schools—primary, secondary and special education (for visually impaired students)—housed within a large educational complex.

In bringing together curriculum specialists from across the linguistically and culturally diverse region, the seminar allowed for the exchange of information on national or sub-regional curricular approaches to issues of common concern. Even among the English-speaking countries, which traditionally share much in common, there was the opportunity for discovering new initiatives taking place in other CARICOM (Caribbean Common Market) states. The experience in Cuba provided participants with a practical experience of 'living together' and of learning to appreciate the cultural diversity of this small region.

In Part I, the report opens with a synthesis of the national presentations on curriculum development

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processes and reforms by a number of countries participating in the seminar. Simon Clarke's keynote address examines the role which education should play in the twenty-first century in furthering human development, through a primary focus on human rights and peace. Parts II, III and IV include the various lecture presentations made and the outcomes of the three workshops. Part V summarizes the final debate.

In Part II, 'Citizenship education', Pedro Jorge Pascual Betancourt describes the practice of citizenship education in Cuba, while Erik Prinds argues for a transformation of traditional classroom practice in order for desired citizenship values to become a living part of the daily experience at school. On Part III, 'Social exclusion and violence', Winthrop Wiltshire underlines the vital importance of emotional well-being for pupils and teachers in the attainment of harmonious co-existence in school and society, while Juan Esteban Belderrain examines social, ethical and educational factors necessary for achieving social cohesion. In relation to Part IV, 'Shared values and cultural diversity', Linda Oluwakemi Banks provides a description of her school in Anguilla, the Omololu Educational Institute, where teachers and students learn values, attitudes and behaviours for positive citizenship through daily practice. Betty Reardon outlines the content and skills which should be integral to secondary school curricula aiming at education for living together.

The reports and materials submitted by participants indicate that most of the countries of the region have developed curricula pertaining to citizenship education and related issues, such as human rights. However, effective implementation of such curricula remains the crucial challenge for all countries. Innovative programmes such as the 'Changing the Culture of the Classroom Project' and 'Pathways to Peace' hold much potential for increasing the focus in education systems on learning to live together as an integral dimension of school curricula throughout the region.

Participants and experts made a number of proposals for strengthening the teaching and learning of the issues in the curriculum, and for promoting them as an integral part of the ethos of the school, the education system and wider society. The IBE and UNESCO-CARNEID intend to consolidate their work with the countries of the region in the area of curriculum development for citizenship education, providing what support they can for the various initiatives that have already been undertaken.

PART I

CURRICULUM DEVELOPMENT FOR LEARNING TO LIVE TOGETHER

Synthesis of country reports and responses to the questionnaire

Isabel Byron

As preparation for the seminar, participants were requested to submit reports on the curriculum development process in their countries, with particular reference to the presence in the curriculum of the seminar themes. Participants were also asked to answer a short questionnaire relating to the inclusion of the themes in the curriculum in their countries. For reasons of relevance and space, this synthesis will focus on those aspects of curriculum development relating to the themes of the meeting and the broad concept of 'learning to live together'. The three themes examined in detail were the following: *Citizenship education: learning at school and in society*; *Social exclusion and violence: education for social cohesion*; and *Shared values, cultural diversity and education: what to learn and how*? These were the three subthemes for Discussion Unit I of the forty-sixth session of the International Conference on Education (ICE).

INTRODUCTION

The themes of Discussion Unit I of the ICE were generally considered by participating countries to be priority areas of concern for schools and the wider society. The Caribbean region, whose nations are classed mainly among the world's small states, is experiencing numerous social challenges common to many other parts of the world. A number of these have emerged in recent years due to the rapid developmental changes taking place both within and outside the region. Rapid change in small permeable societies has had varied impact. While much has been positive in bringing a higher standard of living to many, and increased exposure to the outside world, it has also resulted in greater inequality within the population and brought a number of related problems, many of which particularly concern or impact upon children and young people. This, consequently, has serious implications for education systems and institutions in the region.

The labour market has become increasingly competitive with more skills and academic qualifications required for employment in many sectors. As in other societies, young people entering the labour market are expected to be more flexible, polyvalent, adaptable to new situations, resourceful, and able to relate well to other people and other cultures, among other attributes.

Lifestyles in the region are increasingly materialistic and individualistic, with resulting disintegration of traditional family/community structures and values. Many of the fragile economies of the region have suffered badly over the past three decades from the combined effects of globalization, natural disasters and mismanagement, with growing rates of poverty among their populations. There is growing movement of peoples (some of it illegal) between the various countries of the region and from further afield, resulting in a greater mixing of cultures and lifestyles. These various developments, among others, have resulted in rising rates of violence and crime, and anti-social behaviour more generally, including growing domestic and school violence. In addition, there has been periodic or continuous political instability in some countries, which has led to severe disruption of peace, further deterioration in the quality of life, and challenges the prospects for future stability and cohesion.

The countries of the region have experienced a common history of colonization, plantation economies, slavery and indentured labour, followed by the struggle for independence and national and regional identity. Out of this commonality, a Caribbean culture and identity have been formed, but with considerable diversity existing both within and between countries, based on the individual histories of each island/country and the heritage of the European colonizer, specific geographical location and features, demographic patterns and trends, political and socio-economic development. The dominant culture has been that imposed by the European colonizers, although this has been adapted to a hybrid Caribbean culture composed of elements of the many peoples who came to the New World. In countries such as Guyana, Trinidad and Tobago, Suriname and Belize, with very multicultural societies, separate ethnic groups (descendants of African, Indian, Chinese, Indonesian, European and Amerindian peoples) have retained many aspects of their traditional cultures and religions. While this diversity enriches the culture and way of life of these nations, it has also created racial tensions and conflict, posing great threats to stability and well being in some of these countries. Furthermore, with increased migration between the countries of the region and from further afield, populations even in the smaller islands, which tended to be much more homogenous, are becoming increasingly diverse.

A number of country reports referred to these various

challenges to the growth and maintenance of peaceful, cohesive and prosperous societies, recognizing the key role of education in offering a solution to such problems. There is a general concern within education systems in the sub-region to adapt the school curriculum to current and future societal needs through changing both content, and methods of delivery and assessment. Some countries, like Trinidad and Tobago, Belize, the Netherlands Antilles and Barbados, are undertaking comprehensive reforms of primary or secondary education or both, others like Jamaica, St. Kitts and Nevis, St. Vincent and the Grenadines, and Grenada, are reforming key aspects of their curriculum or have recently done so.

Traditionally, European culture dominated education, but over the past three decades Caribbean educators have made increasing efforts to design curricula to cater to local needs and realities, reflecting Caribbean experience. The Netherlands Antilles and Suriname made specific reference to ongoing efforts to reform the curriculum so as to make it more relevant to the reality of Antillian culture, the former curriculum remaining patterned on that of the Dutch education system.

Reports indicated the intention of Caribbean governments and educators to use the medium of the school to foster and reinforce values for citizenship among young people (see Box 1). Reforms include efforts to revise *content* to meet the diverse social challenges which threaten democratic processes, social cohesion and harmonious co-existence. Also, a number of innovative approaches to the teaching/learning *process* which should facilitate the acquisition of values and skills for citizenship have been included in reform packages and are being implemented in some countries.

BOX 1: Concepts of citizenship

The various country reports identified diverse elements as comprising the concept of citizenship within their specific education systems and societies. For many it includes the possession of patriotism and national pride, and respect for authority, law and order. Access to and an understanding of democracy is felt to be central to the notion of citizenship: the awareness of and willingness to exercise both one's rights and responsibilities in society, and to participate actively in development and in furthering the common good. The ability/capacity to pursue gainful employment is specifically mentioned in some reports to be both a right and a duty of citizens. For a number of countries, the ability to think critically and independently, to exercise sound judgement and to be capable of making choices, are also considered essential aspects of citizenship. Haiti's citizenship education curriculum includes the concept of freedom, and with learning how to use this right meaningfully. Also considered of importance are respect and love for the family, respect for the equal rights of others, empathy for fellow humans, adherence to a moral and ethical code, and tolerance for, and appreciation of, difference in others. Some countries referred to the need for students to become intelligent consumers or to learn to lead healthy lifestyles. The capacity for lifelong learning is also cited by some as a quality needed for effective citizenship. A number of countries indicated that citizenship may be expanded to include the formation of a Caribbean or Latin American identity, with a few referring to the idea of global citizenship.

GOALS/POLICY APPROACHES

Caribbean governments have publicly stated their commitment at regional as well as national level to fostering the values implicit in the themes of the seminar. In 1997, CARICOM heads of government formulated a profile of the 'new Caribbean citizen' whom they wish their education systems to form (see Box 2). The elements of this profile encapsulate the themes examined in the seminar, clearly denoting an acknowledgement by governments of the central role formal education is felt to play in the transmission and reinforcement of values for personal, national and regional development. The Organization of Eastern Caribbean States (OECS) has also undertaken an education reform initiative which, as a collaborative venture among its seven member states, 'purports to set an example in regional collaboration and co-operation to the rest of the Caribbean and in the process, strengthen Caribbean identity and ideals' (Report from Dominica, p. 2).

BOX 2: Profile of the ideal Caribbean citizen

The 'new Caribbean citizen' must:

- Be imbued with a respect for human life;
- Be emotionally secure with a high level of self-confidence and self-esteem;
- Regard ethnic, religious and other diversity as a source of potential strength and richness;
- Be aware of the importance of living in harmony with the environment;
- Have a strong appreciation of family and kinship values, community cohesion, and moral issues including responsibility for and accountability to self and community;
- Have an informed respect for cultural heritage (Report of Barbados, p. 5).

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Common to educational goals is the aim to promote the all-round development of students, enabling them to acquire the qualities, skills and knowledge they need to become responsible, active citizens and lifelong learners, leading fulfilling lives. Policy documents describe education as a vehicle for fostering democratic citizenship at the national level. In some cases, it is also portrayed as a means of promoting a sense of belonging to a regional/global community (see Box 3).

BOX 3: Goals for citizenship education

- '[to prepare] youth to become active citizens who will become a caring and compassionate people and who, as lifelong learners, will continue to improve the quality of life for themselves and others;'(Report of Bahamas, p. 5);
- '[to] promote an understanding of the principles and practices of a democratic society' (Report of Trinidad and Tobago, p. 11);
- 'schools should prepare students for life so that they may adapt effectively to technological changes, and furthermore pro-actively participate in the social, economic and political activities of the country' (Report of Belize, p. 3);
- 'Foundation-based education is aimed at instilling in the young child knowledge, insights, skills and values which lay a foundation for his/her personal development and optimal participation in society' (Report of Netherlands Antilles, p. 5);
- '[to] promote collaboration and brotherhood between Dominicans and knowledge and practice of participatory democracy as a means of coexistence, allowing all citizens to exercise the right and the duty to participate actively in decision-making for the common good'... '[to] promote an attitude which favours solidarity and international co-operation based on a just economic and political order, peaceful coexistence and understanding between peoples' (Report of Dominican Republic, p. 5).

The goal of social cohesion is implicit in these and other stated principles. Active participation as a citizen in society implies possessing a sense of belonging, being accepted by others and having a desire to contribute to the common good. A few countries (Belize, Netherlands Antilles) referred directly to the inclusion in their education policy documents of the 'Four Pillars of Learning' concept defined in the Delors report, which includes 'education for learning to live together'.

Education is also seen as a means of transmitting values felt to be common to the society as a whole, or to the universal human experience (see Box 4). The idea of shared values is implicit in goals which speak of the fostering of national identity and pride, or of promoting regional identity. It is also present in the listing of such qualities as honesty, fairness, civic and personal responsibility, concern/respect for others, respect for the environment, industriousness, etc., which seek to promote the well being of all. Values considered to be common may be transmitted through all subjects and through the hidden curriculum. However, those subjects usually considered to be of particular importance in this regard are those in the social sciences, such as social studies, history, moral and religious education, health and family life education. These are discussed in the section on content.

BOX 4: Shared values and social cohesion

A good example of education being used to promote the concept of shared values and social cohesion is found in Haiti's goals for citizenship education: 'Education for human rights and citizenship, through the acquisition of basic values and principles which structure and direct relations between the diverse groups of citizens within the Republic ...Education for sociability through the knowledge and internalisation of the principal norms on which society is built, permitting citizens to develop attitudes and social behaviour which will lead to peaceful coexistence, education for social ethics through the popularization of the principles which allow the pupil/citizen to develop a sense of duty towards himself and others' (Report of Haiti, p. 4).

The General Law of Education of the Dominican Republic states that education is based on a number of values including Christian, ethical, aesthetic, community-spirited, patriotic, participatory and democratic, with the aim of harmonizing collective and individual needs (Report of the Dominican Republic, p. 4).

Goals for social studies in St. Lucia include: helping 'students develop attitudes, values and habits that are consistent with [those] of a democratic and humane society' (Report of St. Lucia, p. 9).

In Jamaica, goals for social studies aim at teaching about shared Caribbean historical experience and developing skills needed for communal, national and world harmony, and importantly, teaching students that values do conflict (Report of Jamaica, p. 6).

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Many cited principles and goals also address the issue of educating for an appreciation of difference and the promotion of peaceful coexistence among peoples. In recognition of the multicultural nature of many Caribbean societies and of the tradition of migration from Caribbean societies to many parts of the world, education policy acknowledges the need for students to learn to exist harmoniously with others at home and abroad. Education is seen as having a role in promoting cohesion through the recognition of diversity, including, for at least some countries, an awareness of and appreciation of the diversity of religious faiths (see Box 5).

BOX 5: Education principles and goals for cultural diversity

- '[Promote] an appreciation of and respect for different people and cultures and a commitment to justice and equity for all' (Report of Belize, p. 4);
- '[Foster] a belief in the value of the differing gifts and aptitudes of individuals and in the importance of these differences in an interdependent society ... an appreciation of the significance and value of the rich diversity of the Bahamas and its people, and of the responsibility of the educational process to reflect and respond to that diversity with tolerance and understanding' (Report of Bahamas, p. 6);
- 'provide opportunities for all students to develop an understanding and appreciation of the diversity of our culture' (Report of Trinidad and Tobago, p. 9);
- 'acquaint the pupils with all other cultures [in Suriname] so as to advance acceptance, appreciation and respect towards one another' (Report of Suriname, p. 6);
- 'Foster patriotic consciousness, both personal and social, in relation to identity and national sovereignty, starting from the strengthening of the elements of national culture and the valorizing of the indigenous and the vernacular; avoiding all types of exclusion and recognizing all races, indigenous, Hispanic, African, Creole and all others, in the context of the promotion of solidarity, justice and freedom, and through the development of the self-esteem of all citizens' (Report of the Dominican Republic, p. 8).

CONTENT

All countries indicated that their curricula contain various elements relating to the themes of the seminar. For the majority, related issues are taught primarily through the subjects of Social Studies/Social Sciences and Health and Family Life Education (HFLE). These are offered at both primary and secondary levels in most countries, although often only in the lower years of secondary school. As with the broad educational goals referred to above, specific goals or learning outcomes for social studies curricula from a number of countries indicate that considerable importance is attached to the acquisition of knowledge and values for active citizenship, social cohesion and intercultural understanding (see Box 6).

BOX 6: Selected outcomes for the social studies curriculum in Jamaica and Trinidad and Tobago

JAMAICA

Students should be able to:

- demonstrate belief in the democratic process;
- demand their rights and exercise their responsibilities as citizens in a democratic society;
- appreciate the physically and mentally challenged as equal members of the society and recognize their contributions;
- examine the impact of different ethnic/racial groups on [the] culture and assess the extent of their influence;
- develop a sense of responsibility for the consequences of their actions and act with regard for the rights, life and dignity of persons in the family, community, nation and the world;
- recognize the bond that all Caribbean people share, regardless of natural or man-made boundaries;
- recognize and respect cultural differences, and display tolerance for people of other cultures;
- develop values and skills needed for personal, family, community, national and world harmony;
- appreciate that interdependence is necessary for human group survival (Report of Jamaica, p. 6).

TRINIDAD AND TOBAGO

Students should be able to:

- empathize with the values and perspectives that guide the behaviour of people from different cultures and understand that all cultures contribute to the advancement of the human experience;
- respect and act to preserve the fundamental principles and ideals of democratic society at all times;
- respect and act to preserve human rights at all times;
- show respect for and pride in themselves, their community, nation and region;
- demonstrate an attitude to community living in which they recognize their place and role in the advancement of the human experience in real and concrete ways (Report of Trinidad and Tobago, p. 16).

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Numerous areas taught in social studies curricula cover issues related to the themes of the seminar. Programmes may contain a specific citizenship education component, such as the Barbados curriculum at secondary school level. Modules include: Heritage, Citizenship and the Constitution, Social and Negotiating Skills, Entrepreneurship, Conflict Resolution, Comparative Religions, Unions and the Workplace. Similarly, the social studies programme of the Bahamas includes a thematic area entitled 'Responsible Citizenship' (see Box 7).

In other countries, a number of themes/topics address diverse aspects of these broad issues. In St. Lucia, students in social studies learn about, among other areas, 'the relationship between rights and responsibilities'; 'rights, duties and responsibilities of children and citizens'; 'interdependence of people and countries of the regions of the world; democratic versus non-democratic behaviour' (Report of St. Lucia, p. 10). In St. Kitts and Nevis, primary school students follow topics such as 'How our government works', 'Our civic responsibilities', 'the Caribbean', 'Communities all over the world', with specific values identified to correspond to the topic in question. Thus, for 'How our government works,' values include: *importance of democracy, participation, making choices, accountability*; and for the topic, 'Caribbean', values include: *tolerance, respect and appreciation of cultural diversity, appreciation of our Caribbean neighbours* (Report of St. Kitts and Nevis, p. 9, 11). Haiti has recently launched a citizenship education component within the broader programme 'Education for Society'. Elements include human rights education, knowledge of political, legal and social institutions, social responsibility, social ethics and critical thinking. Specific themes taught are *identity, rights and duties, culture, solidarity, security, justice, freedom, equality, state and democracy, culture of peace* (Report of Haiti, p. 6).

BOX 7: The Social Studies curriculum of the Bahamas

Included in the goals outlined for Social Studies are:

- *empowering young citizens with knowledge and understanding of their own country;*
- *promoting the democratic processes;*
- *fostering concern for environmental conservation;*
- *encouraging regional co-operation;*
- *inculcating values, self esteem and tolerance.*

Primary school students are taught about the socio-economic and political features of Bahamian society, while secondary school students learn about the rules that govern it, the roles of citizens (from both a national and global perspective), and ways to evaluate and respond to moral issues. The secondary school curriculum is divided into broad thematic areas, namely, 1) Personal and Social Issues (Making Moral Decisions, Relationships/Career Planning, Protecting the Physical and Social Development); 2) Values for Productive Living (Reproductive Health/Violence Prevention, Christian Ethics, Keeping the Democratic Process Alive); and 3) Responsible Citizenship (Family Patterns/Parenting/Budgeting, Christian Perspective on Personal and Social Issues, Bahamian – The International Citizen).

In addition, a combined Social Sciences Curriculum Module programme is presently being developed including a combination of religious education, life skills, environmental issues and violence prevention (Report of the Bahamas, p. 7, 8, 10).

Health and Family-Life Education (HFLE), which is a new addition to the curriculum of most of the countries of the English-speaking Caribbean, includes a focus on life skills. These include skills in decision-making, problem solving, creative and critical thinking, effective communication, interpersonal relationships, self-awareness, empathy, coping with stress, negotiation, refusal, assertiveness. In the Bahamas, a number of additional programmes are offered within the scope of the HFLE curriculum including: Character Education, Self-Esteem Promotion, AIDS Prevention Education, Adolescents Reproductive Health Education Project, PACE – a comprehensive programme for student mothers, and SECOND STEP – a violence prevention programme.

Other subject areas through which issues of citizenship and related areas are taught include Religious, Moral or Values Education (sometimes a combination of these three), Human Rights Education, Career Education and also though the medium of Guidance Counselling (see Table 1). In 1998, Guyana launched Human Rights Education (HRE) in schools after a four-year preparatory phase. Seven other countries of the region have used the Guyanese initiative as a model for the development of a Caribbean Teachers' Manual on HRE for Citizenship which was launched in Trinidad and Tobago in 1999.

With regard to education for appreciation and understanding of cultural diversity, some countries (Bahamas, Belize, Grenada, St. Vincent and the Grenadines) mentioned the recent introduction of foreign language teaching (Spanish and/or French) at primary level, indicating that this was a means of strengthening children's capacity for intercultural understanding.

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Concern to balance academic content with affective and social development was expressed in the reports. Barbados outlined the social and emotional learning (SEL) content which it plans to integrate into its curriculum. It includes values, self-management, problem solving, decision-making, communication, conflict resolution. For other countries, this concern is clear in the new focus on the teaching of skills and attitudes, and the efforts to introduce new teaching methods, described later in this synthesis.

However, reports from St. Vincent and the Grenadines and Dominica both observed that there was a need in their curriculum for more structured and co-ordinated programmes for citizenship education. 'It is quite evident that despite the effort to focus on social issues there is need for a functional and effective programme in citizenship education. Many stakeholders have been clamouring for the introduction of civic education in the school's curriculum' (Report from St. Vincent and the Grenadines, p. 10). Problems related to the implementation of curricula are discussed later in this synthesis.

TABLE 1: Subject areas through which themes of seminar are taught[1]

Country	Subject		
	Social Studies	HFLE	Other
Antigua	✓	✓	✓(Moral education)
Bahamas	✓(primary, secondary)	✓ (primary, secondary)	✓(Religious studies – primary, secondary)
Barbados	✓(primary, secondary)		✓(Religious and moral education– primary, lower secondary)
Belize[2]	✓(primary)	N/A	N/A
BVI	✓	N/A	✓(Religious instruction)
Cuba		✓	✓(Citizenship education)
Dominica	✓(primary, secondary)	✓(primary)	N/A
Dominican Republic	✓(primary, secondary)		✓(Integrated humanistic and religious education, cross-curricular approaches–primary, secondary)
Grenada	✓	✓	✓(Religious education)
Guyana[3]	N/A	N/A	✓(Human rights education)
Haiti	N/A	N/A	✓(Citizenship education – primary, secondary)
Jamaica	✓	✓(primary, lower secondary)	✓(Religious education – primary secondary, Guidance and counselling – lower secondary)
Netherlands Antilles	✓ (primary, lower secondary)	N/A	✓(Spiritual education, Social development – primary, lower secondary)
St Kitts and Nevis	✓ (primary)	N/A	✓(Moral and religious education – primary, secondary)
St. Lucia	✓ (primary, secondary)	✓	
St. Vincent and the Grenadines	✓ (primary, secondary)	✓ (primary, lower secondary)	✓ (Counselling – lower secondary)
Suriname	N/A	N/A	N/A
Trinidad & Tobago [4]	✓(secondary)	✓(secondary)	✓(Moral and values education – secondary)

1. Information is included only for countries presenting reports to the seminar and is based on those reports.
2. Belize only reported on primary education.
3. Guyana only reported on human rights education.
4. Trinidad and Tobago only reported on secondary education.

N/A : Information not available.

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EXTRA-CURRICULAR PROGRAMMES

A number of extra-curricular programmes which aim at teaching principles of good citizenship and fostering values or peaceful coexistence were mentioned. In St. Lucia, student councils at secondary school level have been established. St Vincent has introduced a Drug Abuse Resistance Education Programme (DARE) for the 10–12 year old age group. It is a programme collaboratively delivered by the police force and classroom teachers. In Grenada and Antigua an extra-curricular programme 'Young Leaders' teaches citizenship skills through community projects. Haiti also referred to collective school community programmes.

In Barbados, two programmes seek to extend students' experience and knowledge of arts, history and culture. Personal Empowerment through Arts and Creative Education (PEACE) seeks to integrate values education through use of the performing arts. A programme entitled Cultural and Historical Exposure for Kids (CHEKS) is also offered. Suriname's Bigi Brasa project trains youth to practise cultural skills for the purpose of transferring these to other young people. Trinidad and Tobago referred to involvement in the UNESCO Associated Schools Project.

The Bahamas listed a number of extra-curricular programmes focusing on the specific themes including:

- *I'm Special Programme (Primary)* which promotes positive attitudes and behaviours in students through the provision of positive peer mentors. Activities encourage pride in self by allowing students to achieve some measure of success.
- *The Associated Schools Project,* which provides activities to make students aware of the importance of working together and improving their thinking, attitudes and actions.
- *Second Step Violence Prevention (Primary–Junior High)* which is designed to reduce impulsive and aggressive behaviour in children and increase their level of social competence. It teaches skills such as empathy, impulse control and anger management.
- *Behaviour Modification Programme,* which teaches students about coping with negative peer pressure/crises (Bahamas, reply to questionnaire).

Mention was also made of more traditional programmes such as Student Christian Movement Clubs, Community Service Projects, Social/Civic Clubs (Girl Guides, Boy Scouts), with some countries referring to sports/physical education programmes as a means of teaching values of teamwork and solidarity.

TEACHING/LEARNING METHODS AND APPROACHES

Many countries indicated efforts to introduce a number of new approaches into the classroom, in line with contemporary educational trends. Many of these, if effectively applied, could assist in the development of skills and attitudes for the practice of citizenship and the strengthening of social cohesion, as well as cater more equitably to the diverse learning needs of students. Trinidad and Tobago's social studies curriculum advocates that teaching methods reflect democratic practice, with students being allowed to participate in decision-making with regard to the organization of learning activities. Belize refers to efforts to create a friendly, caring classroom environment for children so that they feel a sense of belonging and develop positive attitudes towards school along with a desire for lifelong learning. Barbados's social studies curriculum at primary level includes opportunities of collaborative project work and community based activities which aim to promote a better understanding and appreciation of the multicultural society

New approaches are primarily based on a constructivist, child-centred theory of learning. Gardner's theory of multiple intelligences is also shaping teaching policy in some countries. New teaching/learning strategies mentioned include activity-based learning, project-based activities, class discussions, group work and co-operative learning, peer teaching, role play, establishment of closer links with the occupational sector and the community, recognition of children's prior learning (gained outside the school setting).

Some reports (Bahamas, Cuba, Dominican Republic, Grenada) mentioned the introduction or increase in the use of interdisciplinary approaches to curriculum development, particularly relevant to the teaching of the themes of the seminar (see Box 8)

In line with contemporary trends, some reports indicated that their education systems are adopting an outcomes-based approach in curriculum development. This will clearly impact on assessment procedures. 'Outcomes based education seeks to link teaching and learning strategies more directly to student performance. Parents will also be able to monitor their children's progress more closely' (Report from Barbados, p. 3). Trinidad and Tobago have established six essential learning outcomes for all secondary students which should be attained by the end of their third year in secondary education and which should 'result in a solid foundation of knowledge, skills and attitudes which form a foundation of literacy for living in the Trinidad and Tobago society...'(Report from Trinidad and Tobago, p. 11). These cover aesthetic expression, citizenship, communication, personal development, problem-solving and technological competence. Regarding citizenship education, 'students will assess social, cultural, economic and environmental inter-dependencies in the local and global contexts' (Report from Trinidad and Tobago, p. 12).

BOX 8: Interdisciplinary approaches to citizenship education

In the Dominican Republic, the seminar themes are also taught transversally in all subject areas with the aim of integrating different areas of knowledge and combining cognitive, affective and behavioural aspects of learning in an effort to develop reflective and critical attitudes in students. These transversal themes aim to 'facilitate the development of values, attitudes and norms which allow for humanistic development, which promote the building of a democratic society founded on principles of justice and equity.' Themes include: democracy and citizen participation, Dominican culture, identity and diversity, the social and natural environment, work as a means of personal development and the basis of social development.

Cuba similarly treats issues of citizenship, human rights, peace education, and related areas as transversal themes in the curriculum. Values education is taught as a cross-curricular subject (*cátedras de valores*) which includes extra-curricular activities and the involvement of members of the wider community. Values are also taught during the reflection and debate session (*turnos de reflexión y debate*) which take place weekly. During these sessions, students discuss and analyse specific issues (Reports of Cuba, Dominican Republic).

Assessment

In line with innovative teaching strategies, various reports referred to efforts to introduce new and more varied methods of assessment, some of which would be relevant to evaluating social and behavioural learning. Most existing assessment in Caribbean schools is cognitive using traditional pencil and paper tests. St Vincent and the Grenadines proposed that assessment/measurement and evaluation be made an integral component of the teacher-training curriculum. This report also proposed alternative assessment procedures (journals, portfolios, check lists) and improved reporting procedures for parents and students. Barbados will be implementing authentic assessment strategies which should serve to improve the learning process, enable students to become active participants in their own learning, and also engage the participation of parents.

Other efforts

Countries referred to efforts which may help reduce the threat of marginalization or exclusion for some students. Cuba puts special emphasis on the educational diagnosis of students in order to provide them with an education suited to their specific needs. Remedial education using the concept of multiple intelligences to cater to the learning styles and abilities of all students is used in Jamaica and Grenada. Grenada has also introduced a pilot programme focusing on male underachievers, a major problem for Caribbean schools and the wider society in general. Jamaica, meanwhile, is putting emphasis on special education in an effort to make its system more equitable and cater to the needs of those who may be disabled or come from deprived backgrounds.

In another effort to reduce the chances of the school contributing to the problem of social exclusion, Jamaica has introduced the Programme for Alternative Student Support (PASS). This programme attempts to keep children in school through counselling and reform rather than expelling them for unacceptable behaviour, as was done in the past.

However, countries referred to the difficulties experienced in implementing changes into the reality of Caribbean classrooms where traditional methods have been autocratic and teacher centred, and where staff, resources and space are lacking for easy adoption of these approaches. Furthermore, training has not kept up with the new ideas and teachers are often not adequately prepared for these innovations, many of which would be truly revolutionary for Caribbean schools.

TEACHER EDUCATION

Some reports referred to specific training efforts for teachers in the implementation of new curricular content and approaches. In St. Vincent and the Grenadines, a two-week training workshop in co-operative learning was organized for both primary and secondary schoolteachers. Trinidad and Tobago undertook teacher training in a range of new approaches as part of their ongoing secondary education curriculum reform. In St Lucia, thirty university trained teachers participating in an in-service programme are required to take a social issues course that focuses on human rights and the Rights of the Child. Belize conducted a summer course for teachers on issues of thematic planning, cross-curricular approaches, and teaching and assessment strategies. The Bahamas intends to train its teachers intensively in new curricular areas related to the themes of the seminar: HFLE, Social and Religious Studies, Modern Languages.

PROBLEMS/CHALLENGES

Reports indicated that problems have been experienced at all stages of the curriculum development process, which threaten the successful realization of efforts to introduce or strengthen education for citizenship and social cohesion. Some of these problems constitute challenges to the broader curriculum reform process while others are specifically related to the sensitive and complex nature of the issues involved: educating for democratic citizenship, non-violence, and acceptance and appreciation of diversity.

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Furthermore, fundamental limitations to access and equity in education challenge the very concepts of democratic citizenship and social cohesion in certain countries and sectors of society in the region.

Unequal educational opportunities

Limited access to schooling for children in some territories and unequal provision by schools in terms of educational quality contradict efforts to promote values of democracy and harmony in the society. Instead, the school as an institution may be promoting and fostering inequality and discriminative practices. This also applies to the differing treatment of students within the same institution, where some are discriminated against due to their socio-economic or cultural backgrounds. While there is free primary education provision for all children in the countries of the region, with the exception of Haiti, access to secondary education is limited in some territories, and there is considerable difference in the quality of education offered by various schools.

In some countries there appears to be no common curriculum for citizenship education. It may be only taught in some schools, with the result that some students do not benefit from this type of formal education.

Approaches to curriculum development

A number of countries referred to and acknowledged the need for more participatory approaches to curriculum development in which the key stakeholders have a significant input. Belize suggests that participatory approaches to curriculum development and implementation with a strong emphasis on parental involvement should lead to genuine sharing of values and appreciation of difference, while Grenada and Jamaica mention efforts to incorporate this process. Suriname refers to the interest of the community in curriculum development issues, and the key role they play in influencing curricular change.

However, attempts to make the curriculum development process more participatory have failed to be very successful in some cases, as was pointed out by St Lucia and St Vincent and the Grenadines. Neither the public nor the teachers are adequately involved despite expressed intentions to increase participation. In the case of teachers, it is felt that this results partly from their crowded schedules and the absence of substitute teachers, and partly from the fact that they are largely untrained for curriculum development.

Limited personnel resources

Many reports wrote of the inadequate numbers of personnel working in curriculum development departments or units, and the subsequent difficulties which this causes. Suriname referred to the fact that curriculum development only recently became a field of study at university level there, with subject teachers having to be employed at the curriculum development department and trained on the job. Rapid staff turnover leads to depletion of the trained personnel. This latter is a problem common to all countries of the region. Inadequate staffing means that curriculum reforms are not properly supervised and monitored, nor is there enough contact between curriculum specialists and teachers.

Teacher training

There appears to be a widespread problem of insufficient numbers of adequately trained teachers at both primary and secondary levels, with inadequate structures and programmes in place for quality and relevant teacher education. Areas such as Moral and Values Education require open sensitive attitudes, and specific skills, such as communication and negotiation, and teacher education programmes need to be appropriately developed. Responses to the questionnaire indicated that the concepts to be taught may cause difficulty to teachers who may shy away from certain issues or fail to teach them well.

Attempts to introduce a number of innovations into teaching practice may face resistance or inadequate responses by teachers who are unwilling or professionally unprepared to implement the advocated changes in their style and methods. Some reports spoke of the persistence in the classroom of methods which are teacher-centred, with emphasis on transmission of content knowledge, with St. Lucia referring to the resistance of teachers to the use of more democratic classroom methods (see Box 9).

There was also the suggestion that teachers may not consider the issues in question to be priorities in their work and thus not accord them the necessary amount of time in their classroom teaching. This may be attributed to the attitude of teachers and their personal perspective on the issues at stake as indicated in this response from St. Kitts and Nevis: 'The personal values held by teachers are not always congruent with the values which one expects would be passed on to students, hence conflicts between the 'written/formal' and the hidden curriculum and in some cases the suitability of teachers to teach certain content/values pose difficulties for implementation' (St. Kitts and Nevis, response to questionnaire).

However, the failure of teachers to prioritize values and citizenship education may also be the fault of a school curriculum which does not adequately cater for the inclusion of the teaching of these concepts. Reports spoke of overcrowded curricula which made addition/acceptance of new subjects a problem, especially where they are examined externally.

Curriculum overload

Overcrowded curricula prevent effective inclusion of new areas of learning or reinforcement of key issues. Trinidad and Tobago, for instance, referred to the challenge of effectively integrating three subjects (history, geography, sociology/social issues) into the social studies curriculum in a balanced and feasible manner. Areas such as values education are not considered to be priorities, especially if they are not on the syllabus for national or overseas

BOX 9: Obstacles to change in the classroom

The culture of teaching in St. Lucia constitutes a huge barrier to democratic initiative in the schools and classrooms. While it is desirable for our children to learn and practice the skills associated with democracy, our schools continue to be models of undemocratic practice. Generally, there is no room for negotiation in the classroom. The teacher is often the sole determiner of what is taught, what is right and wrong, what is acceptable and unacceptable, what behaviours merit punishment and when, and even simple things such as when students talk. Related to this are the strategies employed in values education where teachers impose their own values as the right values and children often do not get opportunities for examining and questioning their own values and that of the teacher. Such rigid control is often sought by teachers who fear that relinquishing some degree of control and autonomy in learning to students will result in indiscipline and provide an unwanted challenge to the authority of the teacher. With respect to this, many teachers do not see the need to educate children about their rights as, in the view of those teachers, this can give children a basis for challenging authority and thus give rise to indiscipline and disorder (Report of St. Lucia, p. 13).

examinations. Subjects offered at these examinations tend to dominate the curriculum at upper secondary school and areas not examined get marginalized: 'there is a tendency for teachers to take their cue regarding what and how to teach from the examination. As a result, much that is identified as desirable in education is ignored or given scanty treatment in the actual curriculum. Social action projects and the development of democratic behaviours are just two examples of what is deemed educationally desirable but is ignored' (Report of St. Lucia, p. 12). This problem is also likely to make it difficult to introduce new assessment methods.

Medium of instruction

Suriname and Belize referred to the variety of languages spoken in their societies and the fact that in school the official medium of instruction is the language of the former European colonial power. Although the reports speak of the practicality of having a common language, they recognize the difficulties this poses to children in school: 'Children at their early age are caught between the cultures of their home and the culture of the official English language' (Report of Belize, p. 9). The report informs that the language policy of Belize states that 'children should be given the right and encouragement to build on their home languages during the teaching/learning process as a means of easing the transition between home and school' but does not indicate how this is being done. Suriname refers to a similar tension between the local languages and Dutch, the official medium of instruction, which is a foreign language to most students. The country is multilingual with over a dozen languages spoken. Lack of resources means that no curricula have been prepared in other languages, putting students from the rural areas, in particular, at a serious disadvantage. However, preliminary studies into the possibilities of teaching in the native languages are being carried out.

This problem of the medium of instruction exists to a greater or lesser degree throughout the Caribbean where the first language of the majority of the population is Creole, while the teaching language is English, French, Spanish or Dutch.

Assessment

As mentioned earlier, traditional methods of assessment using product-based pencil and paper tests, which focus on cognitive development, prevail in the Caribbean, with the evaluation of social and emotional learning being neglected (see Box 10). A further problem identified by St. Vincent and the Grenadines is the regular failure of teachers to link instruction to assessment, with the result that students are not being evaluated properly on what they have been taught. This country is introducing diagnostic tests which should help to address this problem. For new assessment procedures to be successfully integrated in schools, curriculum developers and teachers and students have to be adequately prepared, and parents properly informed of the changes. Assessment is an integral part of curriculum development and must be seen as such.

Teaching conditions

A number of reports referred to limited teaching resources as a deterrent to implementing curricular changes effectively. Countries suggested that greater capacities and resources for the preparation of suitable teaching learning materials were needed.

Another difficulty is the high student/teacher ratio in many Caribbean schools which makes effective teaching

BOX 10: Challenges to implementing innovative assessment methodologies in the classroom

The dominance of standardized examinations in the society, in order to facilitate selection for scarce secondary places, affects learning/teaching methodologies and learning as a whole. Aspects of curricula (especially in the affective domain) which cannot be easily tested by standardized written tests are often omitted. As a result, many primary school graduates are ill-equipped with the knowledge and skills they need to comfortably survive post-primary education and life. Many secondary pupils also lack the requisite knowledge and skills for post- secondary education and the world of work (Report of St Vincent and the Grenadines, p. 11).

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and learning a considerable challenge. Teachers are less likely to wish to experiment in such conditions, although some of the advocated teaching/learning approaches may in fact facilitate their task.

Community reactions

The Bahamas reported that there was some opposition from the community to teaching children about different religions in the religious studies programme, as well as some debate about how to teach issues of tolerance and non-violence. Education for values is a sensitive and often controversial topic which excites the interest of the public and which they should be closely involved in.

CONCLUSIONS

The numerous changes taking place in Caribbean societies are impacting on decision-making in education, reflecting the need for an adequate response to the challenges brought by diverse transformations in the traditional way of life. The reports show that Caribbean education systems as a whole have recognized the critical importance of education for democratic citizenship and social cohesion in the process of sustainable development. There similarly appears to be growing recognition of the need to celebrate the cultural diversity of Caribbean societies, building on the rich heritage and potential which this offers for development and well-being. Genuine efforts are being made to both introduce or improve content for the teaching of knowledge, values, attitudes and skills for living together. There is widespread awareness of, and increasing experimentation with, a range of new teaching/learning methods in classroom teaching. Similarly, the need for diverse and alternative methods of assessment is acknowledged with alternative strategies being introduced in some education systems. A few countries indicated that greater attention to assessment has led to improvement in overall teaching as teachers make the link between learning and assessment. In all of this, a child-centred approach which recognizes the existence of diverse learning styles and multiple intelligences is being increasingly acknowledged as the preferred way to teach. Jamaica suggests that a more positive image of the learner has emerged in the society as a result of these new trends.

All of these efforts require corresponding mechanisms for improved and ongoing training and support for teachers, as was acknowledged by most reports. Greater involvement of teachers in curriculum development processes can provide valuable practical experience. St. Kitts and Nevis reported that schools are now requesting more specific training in order to implement proposed new teaching methodologies. St. Lucia proposes 'onsite support for teachers in curriculum planning, and delivery'. Some reports spoke of the need for improved infrastructure for the monitoring of curriculum delivery and reform, this appearing to remain an area of considerable weakness.

Developing and implementing curricula to effectively deal with the complex issues involved requires skilled and committed education professionals who are prepared to work closely with other key stakeholders, particularly with the students themselves and their parents, and with other influential persons/institutions in the community (see Box 11). A number of reports indicated that education systems are increasingly aware and accepting of the vital role to be played by the wider community in curriculum development.

Some reports revealed an increased awareness of the crucial role of parents, referring to the introduction of parent-education programmes. St. Vincent and the Grenadines has introduced such programmes in the curricular areas of reading and HFLE. Belize has begun remedial mathematics and language programmes for parents as part of the primary education curriculum reform and spoke of the involvement of parents in the planning of school activities.

Successful curriculum reform can only come about with a proper understanding of the change process, as recognized by Barbados. There need to be adequate mechanisms for monitoring curriculum delivery and, more specifically, of curriculum reform. Some reports referred to regional co-operation in aspects of curriculum development as a positive step. There remains considerable scope for expanding such co-operation in the field of values education in the Caribbean sub-region. The report from Jamaica observed that the teaching of values and attitudes is now seen as a key curricular issue and the content of the other reports similarly indicated that increasing efforts are being made to address these as fundamental elements of curriculum development and reform. However, as expressed in the report of St. Vincent and the Grenadines, considerably more needs to be done (see Box 12).

BOX 11: Profile of the curriculum developer

A curriculum developer should:

- Be familiar with major areas of research on teaching and available resources;
- Have a clear understanding of the major concepts of the various subject areas and the realization that the subject matter is complex and ever changing;
- Be aware of the fact that children's physical, social, emotional, moral and emotional development influence learning;
- Be able to identify the different approaches to learning – different learning styles, multiple intelligences, etc.
- Have a good knowledge of a variety of instructional strategies which encourage development of critical thinking and problem-solving skills;
- Understand individual and group dynamics – how to help people work productively and co-operatively;
- Be able to use effective verbal and non-verbal communication techniques to promote collaboration and interaction;
- Be able to utilize learning theory, subject matter, and knowledge about student and curriculum development to plan instruction and meet curriculum goals;
- Be familiar with a range of formal and informal assessment strategies to ensure ongoing development;
- Be cognizant of cultural and community diversity which exists in the society;
- Be sensitive to the importance of establishing relationships with colleagues, parents and the wider community (Response to questionnaire – Bahamas).

BOX 12: Suggestions for curriculum reform for citizenship education in St. Vincent and the Grenadines

- Primary: redesign the Social Studies curriculum to include a substantial amount on citizenship education.
- Secondary: introduce modules from Forms 1–5 (Grades 7–9) to deal with citizenship education.
- An aggressive planned counselling programme should be introduced at all levels to support and reinforce what is taught in the subject areas. The peer counselling strategy which is used by a few schools can be extended to other institutions.
- At both the primary and secondary levels, teachers will have to be trained to teach all students these social values as a way of life and not as a subject to be examined in a traditional manner.
- There is a need for all types of curriculum materials/resources to support the implementation of the curriculum.
- [Deliberately widen] the scope of assessment to emphasize a holistic approach including social/behavioural and the desired properties of all assessment instruments and criteria for use (Report of St. Vincent and the Grenadines, p. 10–11).

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Quality education for all: living together, democracy and social cohesion

Simon A. Clarke

INTRODUCTION

It is my belief that all human beings are born with an inalienable capacity for excellence in at least one thing. The purpose of education in general and curriculum development, in particular, is to stimulate the development of inborn talents and to provide students, at all levels, with carefully planned programmes and experiences that will bring these talents to their fullest expression. In this regard, let us now examine the present context of the human situation that must be taken into consideration when developing the content, methods and structures of new curricula.

The phenomenal advance in science and technology, especially during the second half of the last century, has led to unprecedented achievements in almost every field of human endeavour: the development of land, sea, air and space travel; the rapid expansion of telecommunications; the invention of the computer and the impact of informatics; advances in medicine; the development of biotechnology, and recently the cloning of animals, the mapping of the human genome and the possibility to alter the genetic constitution of human beings as was recently reported in a case involving two young children. The latter achievement has serious moral and ethical implications for the future quality of human life and has created much debate in international scientific, political and religious circles. Whether the results of our research make us apprehensive of the future or not, the fact is that these achievements are the result of the discovery and application of new knowledge, which is itself a direct product of the process of education.

Despite these staggering accomplishments, this past century (the twentieth) is said to have been the most violent known in human history—the two World Wars, Korea, Viet Nam, the Cold War, ethnic and religious hostilities taking place in almost every part of the globe. The end of the Cold War brought little relief, for the alienation, polarization and conflict that had previously divided the world into ideological camps, now reared its ugly head in local communities. Indeed, several countries of the Latin American region are experiencing an escalation of political, ethnic and domestic violence. Violence against the most vulnerable of the society—women and children, the mentally ill, street people, the homeless—these elements are fast becoming part of a culture of alienation and exclusion, especially among young people. During this violent period of human history, the skills of living together, the practice of democracy and social cohesion, have come under threat, especially in developing countries. One Caribbean country now records a murder rate of approximately 1,000 per year.

This crisis of the human condition is further exacerbated by the inequities in production and consumption between rich and poor countries and between different groups of people living in the same country. Over the past fifty years, the industrialized countries of the world have become richer through their model of economic and physical development. During that same period, however, the majority of countries, classified as 'developing', have become poorer, with growing problems in the areas of illiteracy, malnutrition, poor health, rapid population growth, stagnating agriculture, as well as the degradation of the environment, all increasing in alarming proportions. This has led to marginalization, alienation, exclusion, and the lack of integration not only between rich and poor countries but also between affluent and deprived communities within single nations.

Something was clearly wrong with the development model that widened the gap between the 'haves' and the 'have-nots', for there is far more to human development than this. Human development should contribute significantly to the elimination of alienation and exclusion and consequently to the eradication of conflict and violence. It implies the full realization of innate human potential at the individual as well as at the social level. It is also rooted in the values of freedom, justice and the respect for human rights, values that are necessary for social cohesion. It is this new approach to human development that provides an unprecedented opportunity for the provision of quality education for all.

THE ROLE OF EDUCATION IN DEVELOPMENT

For education to be relevant today to the challenges of human development, our main task must be to examine and interpret the present condition and context of human existence, to be better able to select and apply the appropriate content and methodologies and the appropriate experiences that are required for responding to the needs of people struggling for survival in an environment that,

for the majority, is very hostile. Education must therefore break through the artificial world of the mere acquisition and dissemination of theoretical knowledge, to the real world of the application of this knowledge to the training in those personal, social and technical skills that will ensure not only survival, but which will guarantee the kind of human development that can be sustained.

The purpose of education, therefore, cannot be merely to provide intellectual stimulation or to prepare citizens for the world of work. Education must go further and must serve a wider human purpose. It must play the central role of establishing cohesion and harmony within the local as well as the global society. It must assist in breaking down ethnic, religious, economic, class and political barriers by bringing people together in creative co-operation and collaboration. It must also be responsive to the disintegration of human society through greed, selfishness, crime and violence. In the final analysis, it must serve to make people more human.

The Universal Declaration of Human Rights, adopted on 10 December 1948, encapsulates this ideal:
Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
Throughout the history of the human race there have been three significant periods of human development or education. These periods of radical change were brought about by the acquisition and application of knowledge. In other words, these changes came about as a result of education. Before the first period of radical change, the agricultural age, mankind survived by hunting, fishing and gathering and was at the mercy of the elements of nature. Later, with increased knowledge of their surroundings, the hunters and gatherers learned to farm what was needed for survival.

The second period of societal transformation, the Industrial Revolution, was characterized by mass production, mass distribution and mass consumption. This transformation had personal as well as social consequences. It depleted rural populations, created urban masses, and stimulated the development of the mass media. The Industrial Age, dissolving the cohesion of families and rural communities, lead to the consequent isolation and alienation of various groups, and also contributed to the mass destruction of the First and Second World Wars.

Today, we are in the third period of transformation and the pace of change has accelerated to the extent that we are now passing from the industrial period to a new civilization, a new culture and a new way of life. This new way of life is driven by the discovery and application of new knowledge, which is said to now be doubling every four years. Of special importance to this age is the impact of science and of information and communication technologies. This knowledge/information/communication age has transformed mass production and mass employment and assembly line operations to the customer-sensitive production of goods and services and has created increasing opportunities for self-employment, and work-alone and work-at-home arrangements.

What makes the development agenda so complex is the fact that these periods of change do not exist in separate watertight compartments. In a society, especially in the developing world, different periods of human growth can exist side by side. In the Caribbean, we are struggling with the agricultural, the industrial and the information and communication ages all at once. In some parts of our larger region, in Central and South America, a few indigenous tribes still live under pre-agricultural conditions. This situation makes the task of education for human development a very complex one. How do you make education relevant to the development needs of a society where the cultures of the agricultural, industrial and information and communication age co-exist and often collide? It is the diversity of these cultures that often leads to alienation and exclusion and, ultimately, to crime and violence.

The United Nations Charter advocates the practice of tolerance and understanding so that people of different nations, races and cultures might live together in peace as good neighbours.

The Universal Declaration of Human Rights affirms that: 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood' (Article I); and that, 'Everyone has the right to life, liberty and security of person' (Article III).

Despite these stated intentions and declarations to promote the development of people, the priority for development, following the two great wars, turned out to be physical reconstruction and economic development and expansion. Although education played a major role in this kind of development by discovering, transmitting and applying new knowledge, especially in the fields of science and of information and communications technology, the development of people was not the priority. Notwithstanding the theoretical ideals that were held about the purpose of education, in practice, its content, processes and even philosophy were not inconsistent with the materialistic world-view of development. The human resource was like any other physical resource. Its development was to serve a greater economic and sometimes political objective. It was a means to an end. The end was not human development. Knowledge was a means of attaining power and 'development' was the increase in the value of goods and services and their expansion over time at the least cost.

To respond to the inequities in development between the rich and the poor, the United Nations saw the need to redefine the concept of development and to place people, human beings and their conditions of living at the centre of their efforts to transform the world. This new concept of development went beyond the traditional or classical approaches to economics, concerned with the efficient

allocation of scarce productive resources and with their sustained growth over time. Consideration was now to be given to the social and institutional mechanisms that were required for bringing about large-scale improvements in the living conditions of the large-masses of the illiterate, poverty-stricken peoples of the world. It was 'development with a human face'.

As a consequence, the development of human resources became the principal concern for the Fourth United Nations Development Decade. Human development was now defined as:

The process of enlarging the range of peoples' choices—increasing their opportunities for education, health care, income and employment, and covering the full range of human choices from a sound physical environment to economic and political freedoms [...] Human development is concerned both with developing human capabilities and with using them productively [...] Human development also means development for people, including the creating of economic opportunities for all. And it means development by the people, requiring participatory approaches (UNDP, Human development report, 1992).

Human development is education in its broadest sense. It empowers the individual and the society, by developing innate potential to the fullest and by eliminating exclusion, alienation, inequities and violence. It also contributes to the prevention of hostilities and therefore favours social cohesion and the establishment and maintenance of a culture of peace. It is further enhanced when conducted within the context of a vast system of interdependencies, which encompasses the external as well as the internal ecosystem. Sensitivity towards the internal environment brings into consideration the importance of the emotional, spiritual and psychosocial dimensions of human feelings. This approach to education gives strength to the values of freedom, democracy, human rights and tolerance. It is 'transformative' education.

Education that consists purely of new information and new knowledge cannot by itself ensure that people will live together in harmony. It cannot guarantee the promotion of democracy and social cohesion. It must go beyond this. It must deal also with the fundamentals that affect the human spirit as it struggles with self-expression and survival in an environment that is often hostile. It must seek to transform in the individual sentiments of selfishness and hate to expressions of caring and love. This will eventually transform the nation into a society that shares and nurtures the survival of all.

The World Declaration on Education for All points out in Article I:

1. Every person – child, youth and adult – shall be able to benefit from educational opportunities designed to meet their basic learning needs. These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge, skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning. The scope of basic learning needs and how they should be met varies with individual countries and cultures and, inevitably, changes with the passage of time.
2. The satisfaction of these needs empowers individuals in any society and confers upon them a responsibility to respect and build upon their collective cultural, linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.
3. Another and no less fundamental aim of educational development is the transmission and enrichment of common cultural and moral values. It is in these values that the individual and society find their identity and worth.
4. Basic education is more than an end in itself. It is the foundation for lifelong learning and human development on which countries may build, systematically, further levels and types of education and training.

Paradoxically, the same education that is liberating to some may be enslaving to others and may serve as a means of widening the gap between the affluent and the deprived. Equity should be guaranteed by ensuring that the same quality of education is made available to all.

Science and technology education is of special importance in ensuring equity in the human development agenda. The notion of science and technology education as separate disciplines must now be replaced by a holistically integrated set of experiences that should be seen on a continuum from the earliest years through to adult life. It is a fundamental component of the kind of education that is required for survival in the twenty-first century. It should begin at the pre-school stage, instilling in young children an attitude towards problem-solving that they will need as an important foundation for future learning.

Expanding access to science and technology education goes hand in hand with efforts to improve the quality and relevance of general education at all levels. To improve quality, one must draw on the whole range of resources affecting educational performance and efficiency: curriculum development, teaching materials, laboratory equipment, information systems, financing, management techniques, evaluation strategies, the design of buildings and school furniture and, most important of all, teacher-training.

Teacher education

Important as a relevant curriculum and adequate materials may be, we cannot improve the quality of education

unless we improve the quality of those who facilitate its delivery. What stands out as the most important factor influencing 'quality' in the classroom is the quality of the teacher, who is performing not only the traditional pedagogic role as we have come to know it, but the role of the teacher as a caring human being.

The individual teacher must experience personal transformation as coach and role model for his/her students, before any real positive change will take place in the classroom. The teacher of today must move beyond the crippling confines of time-worn and irrelevant approaches, to the establishment of new ways of thinking and to the application of a new philosophy, new principles, and new methodologies. What is required is a new set of beliefs and a new set of values and attitudes governing the teacher's behaviour and practice. The role of the teacher is so crucial to ensuring quality education for all and for the attainment of democracy and social cohesion that I wish to propose that a massive global thrust in 'education for the transformation of teachers' be launched as a major strategy for carrying forward the Education for All agenda. It is also important to recognize that, the role of parents cannot be overlooked.

Educational innovation

Innovation designed to making the curriculum more relevant is essential. Best practices must be shared, especially in such areas as the development of new and relevant content, the development of new material and more effective teaching and learning methods, and the enlightened use of new technology. It is because of the importance of innovation to the improvement of the relevance and quality of education that the role of educational networks such as CARNEID becomes so significant. Every effort, therefore, should be made to strengthen, support and expand CARNEID's work in the Caribbean region.

The problem of violence

If what is done in the classroom is related to the context of how people live together in communities, then the problem of violence must be addressed, for it is the greatest deterrent to social harmony and social cohesion. The problem of violence and the need to establish a culture of peace have serious implications for the education of all. The problem itself created such a cause for concern throughout the world that the United Nations designated the year 2000 as the International Year for the Culture of Peace and Non-Violence. The year 2000 also launched the Decade for the Culture of Peace.

Violence is not caused by genetic factors nor is it characteristic of a particular ethnic group or social class. There is much support for the position that human violence, in the home, school or community, is a learned behaviour. Children learn to be aggressive by imitating their parents or teachers or other role models in the society. The perception and experience of violence engenders violence. Children who are over-exposed to violence in the media, especially through television or video games, have a greater tendency to use violence as a solution to conflict. Other factors that contribute to violence are:

- The disintegration of the family;
- The adherence to purely materialistic values that lead to a culture of accumulation, competition, possessiveness and selfishness;
- The personal, social and emotional underdevelopment of children and young people;
- The increased availability of illicit drugs and weapons to children of school age and young people;
- The lack of respect for the principles of human rights, justice and democracy;
- The authoritarian style of instruction and school management and poor communication between those who teach and those who learn;
- The absence of conflict resolution, mediation and family-life education programmes in schools;
- Discrimination with respect to race, class, economic status, gender, religion and political affiliation;
- Rapid social change and the impact of the economic recession and structural adjustment on the ability of parents and teachers to provide adequately for their children and students.

Violence is not only the exercise of physical force so as to inflict injury on or to cause damage to persons or property. Violence is sometimes due to the subtler, but no less devastating, economic, social and political structures that reinforce the conditions of inequity, alienation, exclusion and poverty.

Violence in the classroom

Violence is sometimes the dominant culture of the classroom. There are far too many situations today where students and their teachers break out into open conflict, or where students attack each other. Teachers who are disrespectful of their students and who are rude, sarcastic and unpleasant in their interactions with them are not likely to stimulate improvement in the quality of education and the consequent development of social cohesion and the establishment of a culture of peace. They are rather likely to stimulate resentment and hostility and even violence in their students.

Further, the principles of democracy cannot be effectively taught in a school administered by an autocratic dictator, however benevolent, and where the participation of all stakeholders is not encouraged.

Education for peace

The Culture of Peace Manifesto advocates six basic ingredients for ensuring social cohesion:

1. Respect all life;
2. Reject violence;
3. Listen to understand;
4. Share with others;
5. Protect the planet;
6. Rediscover solidarity.

However, the introduction of programmes to minimize and eradicate violence in schools and in the community is no guarantee for the establishment of peace, for peace is not just the settling of disagreements, the suspension of hostilities or the absence of overt conflict. The fundamental quality or essence of sustainable peace depends on the establishment and maintenance of harmonious relations. It demands not merely tolerance but understanding, dialogue, a basic respect for the rights of others and a sense of belonging to something worthwhile. It recognizes that each individual is an integral part of a wider ecosystem that embraces nature and all life. When people learn to live together within a democratic framework, social cohesion, a prerequisite for human development—stands a good chance of succeeding. In this regard, the work in support of peace education currently being conducted by the UNESCO Kingston Office is to be highly commended.

Peace, therefore, is not just a social or political phenomenon. It is a personal quality, which is reinforced by education for non-violence and for social transformation. The acquisition of those values, attitudes and behaviours that promote non-violence, the establishment of a culture of peace, demand the full involvement of parents, teachers, the police, community leaders, opinion-makers, managers, workers, political leaders and the media. The individual as well as the entire society need to find, through a process of learning, the roots of the values of human dignity. This process starts from a curriculum, an education, which stresses the moral and the ethical, for if violence is learned, establishing a culture of peace and non-violence can also be learned and therefore becomes central to education.

The report to UNESCO of the International Commission on Education for the Twenty-first Century puts it in a nutshell:

The cohesion of any society is predicated on shared activities and purposes, but also on shared values, which represent different aspects of the desire to live together. In the course of time, these material and spiritual links enhance each other and become, in the individual and collective memory, a cultural heritage, in the broad sense of the term, on which the sense of belonging and the feeling of solidarity are based.

If human progress is to be achieved, quality Education for All must be available to all. It must create unity out of diversity, and social cohesion and a sense of community out of the chaos of contemporary isolation and exclusion. The International Commission on Education for the Twenty-first Century identified four pillars on which education should stand: learning to know, learning to do, learning to be and learning to live together. For these principles to be applied, those who teach, what they teach, how they teach and where they teach, must be radically transformed. These four pillars should form the foundation for the transformation of those who teach and those who learn. One thing we should never forget in our encounter with students in the classroom—nothing never happens, for whether we like it or not, something always does.

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PART II

CITIZENSHIP EDUCATION: LEARNING AT SCHOOL AND IN SOCIETY

Education for democratic citizenship: Cuba's system for the protection of minors

Pedro Jorge Pascual Betancourt

INTRODUCTION

We would like to provide a panoramic view of how in our country it is not simply a slogan when we say that education is an undertaking of everyone and for everyone; thus, I will familiarize you with a series of actions related to programmes which are being carried out in Cuba in an integrated manner.

You are certainly aware of the complex and adverse circumstances in which we pursue our efforts. However, since 1 January 1959, when the first laws and measures were approved to modify the overall political and social structure, our people have been able to speak with their own voice and set a destiny in which the majority have the opportunity to live first as human beings, and then, to exercise their rights as such for the first time in all their history.

The problem of literacy was not only a human and social imperative; it was, above all, the basis of the educational progress our island has now achieved, which is intimately linked to the transformations underway economically, politically and socially.

The responsibility for the shaping and development of a happy childhood and the proper insertion of children into society falls on the family as well as on the educational and formative role of the school and all the social elements surrounding a child.

Our National Hero José Martí, in his dedication to 'Ismaelillo' (a work written for his son) said: 'I have faith in human progress, in future life, in the usefulness of virtue and in you.' The human quality of future generations as expressed by this the most emblematic of Cubans has its basic framework of action in its acceptance by our citizenry of the responsibility for inculcating ethical and moral values in future generations based on the exemplary quality of the family that created it. This ensures the safety and well-being of the entire population and the protection of their rights as citizens.

PROVISION OF EDUCATION AND CARE FOR CHILDREN IN CUBA

The right to education is backed by a broad and free system of educational institutions that ensure that every child and youth, regardless of the economic conditions of his/her family, has the opportunity to study, with every citizen having the duty to acquire a general basic education.

Suffice it to say that to comply with these constitutional principles the number of schools has been increased from 7,664 prior to the Revolution (1958/59 school year) to 12,442 at present, and teaching personnel from 22,800 to 250,000, giving Cuba one of the lowest ratios of inhabitants per educator (42 inhabitants/educator) while the world average is 103 inhabitants per educator.

In Cuba, we not only have 100% of children in school, but the vast majority of education institutions provide a double session, that is six to seven hours of school time a day for 220 school days a year, one of the highest in the world. This enables us to set very high demands for this huge investment of resources to be used as a means of producing higher qualitative results every year. While we are aware that in any education system curricula design must maintain a level of quality, we recognize that the determining factor in educational performance will always be the teacher, for it is the human factor that will ensure achievement of our goals.

In addition to the protection provided by the social security system, programmes for children and youth are based on policies established by the State with legal and economic backing, such as:

- The Constitution of the Republic of Cuba;
- The Platform of the Communist Party of Cuba.
- Thesis on Educational, Scientific and General Cultural Policy (1976);
- Law 1289 (1975) implementing the family code;
- Code of Childhood and Youth established by Law 16 (1978);
- Decree Law 76 (1984) on adoption, minors' homes and foster homes;
- Law 95 (1986) that creates the Commissions of Prevention and Social Care;
- Convention on Children's Rights (1989) of which Cuba is a signatory;
- Decree Law 175 (1997) Penal Code and Law 87 (1999) concerning modifications of the Penal Code.

Among the overall objectives articulated for the care of children and youth are:

- The formation of fully developed personalities, capable of receiving and enjoying the achievements of national and universal culture and contributing to their development;
- The promotion of the regular practice of physical education and sports, as well as broad participation in recreational activities, which constitutes a major component of overall education.

On the other hand, the society and state ratify and recognize the role of the family in the moral, physical and spiritual upbringing of its youngest members, with the obligation to society to guide the overall development of children and youth, enabling them to exercise both their rights and duties in the home.

Returning to the legal frame of reference, we must bear in mind why Cuba has no children out of school and an example of this is found in our Code on Children and Youth (Law 16/1978) which states:

> Children and youth are obliged to study and obtain the general, basic education defined by law, and parents or their wards are responsible for the schooling of minors under their custody.

Minors are legally immune until the age of 16, with corrective measures being seen as essentially an educational task, and the subsequent adoption of a wide variety of efforts ranging from the reinforcement of the educational role of parents and the community to internment in boarding schools designed for children with behavioural disorders. Thus, when a serious problem arises, the relevant authorities work in a context of specialized care with the minor, the family and the community, with priority given to avoiding interruption of schooling.

It is precisely this preventive approach underlying all programmes of social or community work concerning children in Cuba which has seen the implementation of such initiatives under the guidance of the Ministry of Education, as:

- Study plans and programmes of the national education system.
- National Action Programme to fulfil the agreements of the World Children's Summit.
- 'For Life'—a community education programme.
- 'Educate Your Child' programme for pre-school children not attending kindergarten.
- Comprehensive, preventive care programme for socially disadvantaged minors.
- Comprehensive medico-pedagogical programme for pre-school, school-aged and working youth in educational centres.
- Programme of promotion and education for health.
  - Personal and community hygiene;
  - Sex education;
  - Nutritional education and food hygiene;
  - Accident prevention and traffic education;
  - Traditional and natural medicine;
  - Anti-tobacco and anti-alcohol education.
- Programme on environmental pollution.
- Audiovisual programme:
  - An important tool for educators, which through language and images, contributes to the cultural and scientific training of students and the community as a whole. The programmes are broadcast on national television, hence the effort of the state to equip all educational institutions with a TV set and VCR for every 100 students in all subsystems. The programme promotes and disseminates educational materials and films where students express their opinions through reflections and debates.

Another important programme is the enhancement of aesthetic education, where the ultimate goal is to provide a holistic and humanist training for students, allowing culture to be expressed in its broadest sense, which translates into:

- The conversion of educational institutions into the most important cultural centres of the community;
- The promotion of the habit and taste for reading;
- The use of the mass media for instruction and education;
- The development of knowledge, motivation and interest through visual arts and musical programmes.

We would like to point out that these programmes involve a large number of beneficiaries and thus a large number of institutions, bodies, popular and social organizations, both state and non-governmental, through which the programmes are conveyed.

Development in the field of information technologies and communication and their application to different spheres of social development, particularly education, has made it necessary to undertake a new phase in the development of computer education. The Cuban state has acquired 19,790 state-of-the-art computers, which are used from pre-school age onwards for familiarization with the technology and the development of intellectual skills.

The state pays special attention to the development of special schools for children with physical or mental impairments or behavioural problems and in accordance with their individual aptitudes; helping them not only to become self-sufficient, but also to be integrated into the life of society. There is a broad system of scholarships that are awarded on the basis of economic and social factors.

Exceptional cases in our society, such as abandoned children who have no family, are sheltered by the state in regulated homes which are made as close to a real home environment as possible. Protection of children and youth is included in the ongoing process of legislative reform, increasing the severity of penalties for all individuals, who mistreat, induce or use minors in acts that are detrimental to their normal development.

CONCLUSION

Long before the implementation of the Convention on Children's Rights, our country had developed a complete legal and constitutional framework for caring for children

and their families, which has resulted in the principle of the family, school and community linkage and has eliminated discriminatory or exclusionary situations. This is reflected in:

- Free education;
- Creation of a network of educational institutions in urban and rural areas;
- Compulsory education until the completion of basic general education;
- Guaranteed continuity of education for sixth, ninth and twelfth grades;
- A network of boarding and semi-boarding schools of primary and special education, as well as scholarships at the secondary and higher levels that include free board, lodging, clothing and footwear, educational materials, teachers, medical and nutritional care, and transportation;
- Leisure activities for children involving recreation, sports and culture;
- Assistance for disabled children or those with other special educational needs, both within the system of special education and through family assistance including teaching personnel and other types of needs.

These are the principles brought to life in the educational system of our country, making a reality of the standard set by José Martí, when he said :

The true aim of education is to prepare man so that he may live in a dignified manner, without losing the graciousness and generosity of the spirit, and the dignity and power of the Homeland.

Citizenship education: experiences from the classroom

Erik Prinds

INTRODUCTION

The subject of this workshop is how to further citizenship education in school and in society. Considering the short time available, I have chosen to focus on what is going on in schools and more particularly in the classroom, with my main focus on the implementation of reform. I have been a high school/upper secondary school-teacher in the fields of social science and ancient history since 1972.

I come with European experiences from a country, Denmark, where material resources are considerable. However, I think with Caribbean countries we share the same problems in schools and in many ways reflect upon the same solutions.

THE TEACHING/LEARNING PROCESS

First I will examine the teaching and learning process in the classroom, because I think this is the most important way to influence citizenship among students in school. In UNESCO, the concept 'curriculum' is normally used to cover both the content of subjects, the way teaching is organized and the evaluation. In Europe, the term 'curriculum' only covers the content of subjects. In my opinion, the UNESCO use of the concept also tends to focus on content and forget the other aspects.

A couple of years ago, I asked a colleague to attend one of my lessons. The topic of the lesson was democracy in various forms. We had to go through a chapter in the basic reader. I asked my colleague to bring a tape recorder, a stop watch, and paper and pencil, in order to note down who talked and for how long, because I wanted to know how much the students said.

I thought the lesson went well. Some students raised their hands when they wanted to say something and others were asked to say something without their having raised their hands. I wrote a lot on the blackboard and the pupils carefully took notes.

After the lesson, the colleague and I listened to the tape. Fifteen out of twenty-five students had answered my questions. Some had given correct answers, others had given incorrect answers. Only one pupil's answer had been longer than fifteen seconds. It was due to the fact that she had to explain why she hadn't done her homework. But it turned out that I had been talking *70%* of the time. Only *one* pupil asked a question—about a word she didn't understand.

What did the pupils learn about democracy? How much did this lesson further citizenship, even though they had read about democracy in the basic reader and we had gone through the text together?

I tested the students a month later. All the students—with very few exceptions—had forgotten all about the topic.

CONCEPTS OF CITIZENSHIP

What do we mean by citizenship? It is a concept which varies historically and from country to country. Therefore, it may be best to take your starting point from the report to UNESCO of the International Commission on Education for the Twenty-first Century: *Learning: the treasure within*. According to this report 'citizenship' means learning to live together, which should be the basis of all education. This entails:

- Developing an understanding of other cultures—their history and values;
- Being able to participate in shaping the future and solve conflicts in a peaceful way.

This goal is also based on three other pillars:

- Learning to know—general knowledge and in-depth studies;
- Learning to do—to deal with a variety of situations and to work in teams;
- Learning to be—to develop greater independence and capacity for judgement with responsibility.

If this is the purpose of teaching, according to the report just referred to, the lesson I mentioned above did nothing to further citizenship:

- The students were passive;
- They didn't learn to live together: they didn't even learn to speak together;
- They didn't get an in-depth knowledge of the topic;
- They didn't learn to work in teams;
- They didn't practise how to be more independent in their learning;
- They did not learn to make judgements with responsibility.

Why must schools focus on citizenship? The following are some of the principal reasons:

- Society changes, as do the demands on young people
- The knowledge society demands lifelong learning;
- Society and the business world need people who can solve problems, think creatively and work in teams;
- Values, such as tolerance in relation to other people, should be promoted;
- There is a need for active participation in democracy—locally and globally.

CITIZENSHIP IN THE CLASSROOM

Since the previously mentioned lesson, I have tried to develop new teaching methods together with colleagues that give the students the possibility of developing citizenship *within* the school (see Box 1). Our idea is that school should involve and educate the students. We are far from reaching the goal, but we seem to be heading in the right direction.

We try to let the students work more, to be more active, and assume responsibility. We think that the students learn better if they work with the subject themselves. How do we learn outside school? By looking and listening? No, rather by trying and acting. Only those who work actively learn. A Dutch study has shown that active students remember 80% of the material worked with three years after, whereas passive students have forgotten 80% three months after.

How do we work at my school?

- We see to it that there is a respectful relationship between teachers and students, so that students feel confident in class. They are not told off for giving wrong answers. We want them to speak openly and freely and to express themselves without having to fear for the consequences. All experience shows that students learn best when they feel safe. One of my friends recently said that the most important thing is that the students love their teacher. If they do, it is a sign that they feel/are respected.
- We train the students in forming attitudes about essential topics through discussion.
- We often have the students work in groups/teams. The tasks can be very different. Why do we do this? Only the student who works learns. Besides, they learn to work together. The Delors Report says that group/teamwork is not given sufficient priority in education.
- We encourage them write in order to learn.
- We let the children's natural curiosity play a prominent role in the lessons. They are encouraged to ask questions.
- We have them identify problems, analyse them and decide their own attitudes to the solution of problems.
- We have the students evaluate their own work and the work done in class

Citizenship should be furthered in all aspects of the school.-It is essential to establish a respectful relationship between teachers and students. In school there should be a students' council where the students have a right to make proposals to the principal and the teachers. Students should have the right to express their views in relation to fundamental decisions. Student democracy gives many possibilities of developing citizenship. Students grow more responsible if the teachers and the principal involve them in dialogue. However, I am aware that there are few countries where students have influence like they have in Denmark.

The ideas I have proposed here are not a guarantee of success. But on the basis of my own experiences they improve the students' involvement and learning. When the students work in the classroom the way I have described, they get better possibilities for developing citizenship and at the same time for achieving qualifications. You can use my ideas as you do when you shop. Take what you need and let the rest remain on the shelves.

IMPLEMENTATION: THE KEY ROLE OF TEACHERS

When governments and administrations make reforms, for instance, in curriculum in the broad UNESCO sense, the main problem is not the decision-making for the reform but its implementation. The most difficult thing is to change the culture in the classroom. The longest distance in the world is the distance between the intentions of a civil servant and the mind of a pupil.

BOX 1: Concrete examples of teaching methods

1. The lesson can begin by letting the students ask questions about difficult material given for homework.
2. A fictitious or real problem can be formulated for the students to solve.
3. Group work is organized where the students discuss what they have prepared/read at home, or where they attempt to find solutions to problems.
4. Students are asked to determine their own attitude to questions when they have worked with a topic. These may be questions about causes or ethical problems.
5. Pair work is organized in language teaching where the students speak together.
6. The teacher asks the students what they think about the teaching or he/she makes them fill in an anonymous questionnaire.
7. We only give marks three times a year, but we speak with the students frequently about their problems.
8. We encourage the students to continue working even if they have not understood the material or if they give the wrong answer.

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Teachers do not change easily. Why? They are educated as teachers in the traditional way. They may have been teaching the same way for twenty years. In order to change, teachers need time. For authorities, time is money and therefore a scarce resource.

One must ask: what is the incentive for a teacher to teach in another way than usual? Are the principals and the administration able and willing to support the process? Everybody involved in a reform and implementation process must acknowledge the principle of 'T.T.T.'— 'Things Take Time.'

Teachers need to co-operate in order to help each other to develop new ideas and share experiences. In-service training ought to be integrated into the teaching process. In this regard, co-operation among teachers is especially necessary.

CONCLUSION

Finally, I will draw your attention to a global project instituted by the Organization for Economic Co-operation and Development (OECD) called PISA (Programme of International Student Assessment). The aim of this project is to identify a number of 'soft' competencies, which will prepare young people for life in modern society. The PISA project has also the objective to find methods to measure these competencies.

The first three competencies which the project has measured in OECD countries are reading, mathematical and scientific literacy. The results of tests on 200,000 15-year-old students will be published in December 2001. Later, PISA will examine competencies such as problem-solving, social competencies, learning to learn and so on. The process will continue for at least the next ten years. I mention this because I think the PISA project could be an inspiration for you, since learning these competencies is part of the process of becoming an active citizen. It goes without saying that the new competencies are taught as a part of the content and not separate from it. In the country report from Trinidad and Tobago this approach is very precisely expressed: 'skills in content and content in skills' (the objectives of social science)

To indicate the spirit of the PISA project I will quote the Director of the project, Andreas Schleicher. He once observed: 'To teach children how to learn and to teach them to co-operate is just as important as factual knowledge' (www.oecd.org/els/pisa).

To conclude: Changing the content in, for instance, geography and history is a necessary but not sufficient change to further citizenship among our students. The way teachers teach or organize the learning process *in all subjects* is crucial to giving children and young people the conditions to develop the capacity to become citizens in their societies.

Report of Workshop 1

The workshop activities were organized by Mr. Erik Prinds (Denmark) and consisted of discussion in small groups, leading to a presentation of the main outcomes of this discussion. For linguistic purposes, the participants were divided into four groups, one Spanish-speaking and three English-speaking. Countries with more than one delegate had to split between two groups.

The themes discussed were:

1. What kinds of classroom practices are needed for promoting citizenship?
2. How can these reforms be implemented in the classroom?

OUTCOMES OF THE WORKSHOP

The discussion of classroom practices raised issues about which pedagogical approaches and strategies to use, which skills to teach, how to assess, and how to help students to define their role and responsibilities as citizens.

1. The general pedagogical concept that emerged was that of a learner-centred, activity-based classroom with a co-operative, participatory learning strategy. The teacher should serve as a role model of good citizenship. Teachers should make an effort to improve the general climate in the classroom with the focus on strengthening the identity of the student. They should focus more on the use of thematic approaches and problem solving. Group work was recommended as a way of helping students to learn to respect the opinions of others. Social action and civic projects were recommended for promoting citizenship values at school.
2. It was felt that the role of the teacher thus needs to be changed with the student being given more responsibility and opportunity for active participation in planning and carrying out classroom activities. Common standards of acceptable behaviour in the classroom and the school should be jointly established by teachers and students. Students should further be helped to define their roles and responsibilities as citizens in the society as a whole.
3. The following skills were identified as important: creative, critical and independent thinking, high-order thinking, problem-solving, capacity for co-operation and participation.
4. Varied and alternative assessment techniques and strategies were proposed for effective citizenship education including peer, self, portfolio, performance and continuous assessment.

Participants then discussed the ways of ensuring that proposed reforms were implemented in the classroom. These included the following:

1. Undertake an integrated diagnosis of the educational and broader socio-cultural context prior to designing the reform.
2. Involve all stakeholders (Ministries, local authorities, universities, teacher colleges, local community, principals, parents, students and teachers).
3. Prepare good publicity strategies for the reform, making particular efforts to 'sell' it to teachers.
4. Ensure adequate financial support.
5. Recognize the role of teachers as central to change. For teachers to be effective implementers they require:
   - continuous and professional training based on site-based transfer of knowledge, sensitization to key issues and accreditation. This should include appropriate training for principals. Teachers should also be encouraged to undertake action research.
   - the establishment of professional networks, providing moral as well as technical support. Networking should enable sharing of information and resources. This should reduce the difficulties for teachers of accessing relevant research findings on the issues.
   - proper and sustained supervision during the implementation of classroom reforms and commendation for their efforts.
6. Design adequate monitoring and evaluation procedures as an integral part of the reform process.

One of the main challenges identified was that of persuading teachers and principals to change their teaching and administrative methods. It was pointed out that, alone, a teacher cannot successfully bring about change; it must be a collaborative process. The teacher must undertake reform together with other teachers and bear in mind that changes take time to prepare and implement and also that the school has many other tasks to accomplish.

To conclude: changing the content in, for instance, geography and history is a necessary, but not sufficient change to further citizenship among our students. The way teachers teach or organize the learning process *in all subjects* is crucial to give children and young people the conditions to develop the capacity to become citizens in their society.

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PART III

SOCIAL EXCLUSION AND VIOLENCE: EDUCATION FOR SOCIAL COHESION

Education for the promotion: of social cohesion and a culture of non-violence

Winthrop Wiltshire

INTRODUCTION

Cohesion is the tendency to unite or stick together or the process or state of sticking together. Culture, in the sense of a *culture of non-violence*, means usual, or normative ways of being, doing and relating.

A cohesive society is one that is imbued with a great deal of internal harmony. In a few multi-ethnic Caribbean countries, competition between different ethnic groups for political and economic resources sometimes has the tendency to lead to social tension between the different groups in question. Such a situation recently arose in Guyana in the aftermath of the March 2001 general elections.

However, in many countries of the Caribbean the greatest threat to social cohesion appears to be the increasing levels of societal crime and violence. In a newspaper report in mid-April 2001, it was revealed that in one Caribbean country there had been as many as 233 killings since the beginning of the year. In such a scenario, one may extrapolate that there have been many more cases of physical injury that have not resulted in death.

In addition, frequent cases of rape and other forms of violence against women are affecting most of the countries in our region, and it is to be noted that young persons perpetrate much of this deviant antisocial behaviour. The use of illicit drugs throughout the region is a significant contributory cause of youth crime and violence. It seriously impacts on the cohesiveness of individual families and that of the wider society. In my view, the root cause of the drug problem is the low self-concept of so many young persons irrespective of social status.

The term 'white-collar crime' is a term often used to depict office-related illegal activity where there is no physical injury. I would point out that the absence of interpersonal physical injury does not in itself imply the absence of violence. Interpersonal violence can also be meted out by the use of the harsh word or the brutal invalidation which may be considered to be a kind of 'white collar violence', but which is violence nonetheless.

THE IMPORTANCE OF EMOTIONAL HEALTH

Social cohesion can be guaranteed only when the predominant reality in a society is that individuals feel comfortable with themselves as a result of inner emotional calm reflecting a high degree of emotional health. Many of the behavioural problems being manifested by the youth are indeed a manifestation of low self-concept and latent feelings of resentment, isolation and anger. Children have an inherent need for praise and approval and demonstrations of love. If instead they are subjected to systematic mistreatment in the form of disapproval, rejection and other put downs, whether this is their dominant reality in the home or the school environment, their psyche may suffer severe damage.

It is well known that a person's feelings can have a profound influence on behaviour. Unresolved negative feelings resulting from experiences of early emotional hurt can result in antisocial behaviour including violence. (See: W. Wiltshire, The critical role of love in educating for non-violence: the messenger is the message, *European journal of intercultural studies* (Abingdon, UK), vol. 9, no. 3, 1998, p. 261–68).

The education system in the region generally has been overly concerned with academic performance of students and has been paying very little attention to their emotional needs. It is true that parents have an important responsibility to raise emotionally healthy children. The reality, however, is that many parents, as a result of their own inadequate socialization, do not themselves have the skills to perform this critical role. Indeed, many of them as a result of this inadequacy inflict enormous emotional damage on their young charges.

The education system, therefore, has a key role to play in fostering emotionally healthy children. My thesis is that the focus can no longer be exclusively be on academic concerns. A holistic approach must be adopted in the education of young persons in the region if the system is to contribute to the promotion of social cohesion and the reduction of levels of societal violence.

A REDEFINED ROLE FOR THE TEACHER

A holistic approach to delivery of education implies that the role of the teacher has to be perceived very differently from what has been traditionally accepted. The essence of the role of a teacher in the Caribbean in the twenty-first century must be to assist in the moulding of well-adjusted young persons who:

- Are able to love themselves;
- Are emotionally secure;
- Are full of self confidence;
- Take full responsibility for their actions;
- Trust their own thinking;
- Respect self and others;
- Respect the views of others even when different from their own;
- Respect persons of different cultures;
- Respect and treat with dignity persons with physical and other disabilities;
- Acquire good writing, speaking, listening and numerate skills;
- Acquire competent information-seeking skills;
- Acquire sound problem-solving skills and good critical-thinking skills;
- Additionally, young persons need to be put in touch with their innate spirituality.

Commentary on desired personal attributes

This list of attributes cited is not meant to be exhaustive. The issue of responsible sexual behaviour, for example, not included here, is of paramount importance in today's world. However, the elements highlighted constitute an indispensable core for moulding the personalities of socially and emotionally well-adjusted young persons who, embodied with these characteristics, will be centres of inner calm and who will not only promote social cohesion, but will be predisposed to achieve personal success in whatever field of endeavour they choose to pursue.

Loving yourself implies accepting yourself as you are, warts included, while taking active measures to change those personal characteristics that you deem in need of being changed. One who does not love self is incapable of loving anyone else. Self-hate is the antithesis of self-love. It is intimately linked with personal insecurity and lack of self-confidence and is usually the cumulative result of systematic mistreatment in early childhood. Someone who is overwhelmed with self-hate is capable of doing an enormous amount of societal damage, including the perpetration of overt forms of violence.

Learning to disagree with someone else's point of view and yet respect it as valid is the basis for nurturing a culture of tolerance in society. This also provides a basis for respecting and accepting persons from different cultures.

Teaching young persons to trust their own thinking is a big challenge for parents and the educational authorities. It is so easy instead to teach them to trust the thinking of the authority figure. But this is a trap because it serves to erode self-reliance, making it easy for such persons to be led astray by strong personalities who indulge in anti-social behaviour.

A key point highlighted here is that the spark for the promotion of social cohesion has to be ignited by the individual through feeling at ease and comfortable with the self.

Powerlessness as a deterrent to social cohesion

When a person or group of persons feels powerless, it is sometimes in relation to a perception of others having power over them. When young people, particularly young males, feel a sense of powerlessness and alienation, they are likely to promote disharmony in society.

If what transpires in the classroom contributes to making the students feel a sense of powerlessness, this is likely be counterproductive to fostering social cohesion and a culture of non-violence. Conversely, if the classroom atmosphere is one of partnership between teacher and students, rather than a power relationship in which the teacher is seen as the authoritarian figure, this is likely to facilitate the development of self-confidence and social responsibility among the students.

It ought to be self-evident that the use of corporal punishment as a sanction in the school system is quite inappropriate, because it is simply impossible to promote a culture of non-violence through the use of violence. Trinidad and Tobago recently abolished corporal punishment as an option for disciplining students. It is noteworthy that a cross-section of teachers expressed their disappointment.

The teacher as counsellor in the classroom

In many countries of the region, guidance counsellors are attached to schools. One of the main aspects of their function is to interact with students who manifest behavioural problems. Their function is usually conducted outside of the normal classroom activities where the students interact with teachers teaching the various subject disciplines. It is my considered opinion that although the 'fire fighting' role of guidance counsellors is important, what is even more critical is that teachers function as counsellors in their normal classroom interaction with their students.

Functioning as counsellor in the classroom simply means that the teacher adopts as a norm a nurturing, pupil-enhancing posture where every child is treated with full respect, is listened to attentively and is perceived as valuable and capable of learning. It is such an environment that is most conducive to young students learning to love and respect themselves and others.

It is not necessarily easy for teachers to function in this nurturing mode where students are given constant attention and encouragement. Often their working reality is one of overcrowded classrooms, with children exhibiting all kinds of disruptive behaviour. Additionally, the teachers themselves, like all other normal adults, are saddled with their own emotional 'baggage', in the form of their unresolved emotional issues. It is this 'baggage' which will tend to manifest itself as inappropriate reactions to classroom situations.

It is quite a challenge for the teacher to see the student as separate and distinct from his/her disruptive behaviour.

CURRICULUM IMPLICATIONS

Traditionally, the curriculum has been perceived as the elements of the course content of the particular academic subject being taught. It appears, however, that increasingly, it is being recognized that everything that is relevant to classroom dynamics can be a legitimate concern for the curriculum. This development is fortunate because it is important that the elements or attributes cited for the moulding of socially and emotionally well-adjusted young persons be made explicit in school curricula irrespective of the academic subject matter being taught.

Values education should be made an important content component of curricula in primary and secondary schools. Activities such as the Peace and Love in Schools (PALS) programme, spearheaded in Jamaica, could be evaluated to identify what generic elements can be adopted in curricula throughout the region. In addition, an initiative such as the Health and Family Life Education programme that has been endorsed by Ministries of Education throughout the English-speaking Caribbean could be very useful in communicating important values to young persons.

If, however, we were to rely primarily on the course content of material to be imparted to students in primary and secondary schools throughout the region to promote social cohesion and a culture of non-violence among the youth, we would be missing the mark. What is of even greater importance in the socialization of these students during classroom hours is the quality of the teacher/student interaction, independent of subject matter being taught.

Whether they are teaching mathematics or social studies, teachers in primary and secondary schools of the region will find that, when they adopt an approach which aims to nurture and encourage students, not only will they contribute effectively to producing emotionally healthy young adults, but management of their classrooms will become considerably less problematic.

CHANGING THE CULTURE OF THE CLASSROOM

There are many conscientious and dedicated teachers throughout schools in the Caribbean, but their ability to create, on an ongoing basis in their classrooms, a nurturing, valuing environment will very much depend on their own early socialization and how successful they have been in releasing emotional hurts encountered in their early youth. It will be recalled that culture was defined simply as usual or normative ways of being, doing and relating. It is clear that, for the objectives being sought, the entire culture of the classroom has to be one in which students are encouraged to believe in and develop their abilities.

The Changing the Culture of the Classroom programme, which has been led by UNESCO/CARNEID, has been eloquently described by Colleen Winter-Brathwaite in *EFA in the Caribbean: assessment 2000* (Port-of-Spain, UNESCO, 1999). However, some additional remarks seem relevant in the current context.

In a Changing the Culture of the Classroom training workshop that was conducted with teachers from a junior secondary school in Trinidad and Tobago, the teachers reacted with great surprise when I asserted that there are no problem students. One teacher interjected 'If there are no problem students, you have to be implying that there are problem teachers.' After repeating my assertion, I pointed out that there *are* students with problems but it is not only undesirable to label them as problem students, it is very damaging to them. The basic point that was being established is that the student must be seen as a distinct entity, not to be identified with his/her behaviour, however inappropriate that behaviour might be. When the student is seen by the teacher as separate from the behaviour it is then possible for the student to be helped by that teacher.

In these experiential training workshops, the teachers learn specific skills for classroom management. At the same time, they explore themes such as: early distress experiences and the natural recovery process; the essence of the role of the teacher; the concept of flexible intelligence; internalized oppression and its impact on behaviour; limited categories of new adult hurt; the concept of restimulation of early distress experiences; acknowledgement and appreciation of student efforts as a nurturing tool; appropriate and inappropriate sanctions; use and misuse of the syllabus; the undesirable use of fear as a control mechanism; the challenge of maintaining discipline in the classroom; empowerment of the teacher for optimum effectiveness.

CONCLUSION

Although the topic of this presentation has implications for young and old in every Caribbean society, the emphasis in this discussion has been on education in the regular school system, in particular at the primary and secondary levels. My thesis is that the education systems in the region, as well as individual teachers, have to redefine their role. This should essentially be seen as the moulding of socially and emotionally well-adjusted young persons who are equipped with both a well-defined set of personal attributes and a predetermined range of aptitudes and skills.

This reorientation of focus away from the short-sighted academic emphasis will more than likely lead in the medium term to societies which are more socially cohesive and in which there is much less violence because young people will emerge from the school system with a healthier self-concept.

This change of emphasis to a more holistic model of education has profound implications both for the development of school curricula, and for teacher orientation and retraining. As much emphasis has to be placed on 'how' things are done in the classroom as on 'what'. Thus, in the design of curricula as much attention needs to be placed on the strategies for implementing course content as on the course content itself.

Education for social cohesion

Juan Esteban Belderrain

In his work, Professor Winthrop Wiltshire looked at the chances of education offering solutions to the problem of 'social cohesion'. The author emphasizes the psychological aspects of education's potential contribution, focusing on the need to strengthen students' self-knowledge and self-esteem and paying special attention to the emotional aspects involved in educational processes. Based on the shared conviction that education for emotional health is a necessary condition for achieving greater social cohesion through education, this contribution considers other sociological, ethical and educational factors which are equally necessary for achieving this objective.

EDUCATION AND ITS CONTRIBUTION TO SOCIAL COHESION

We have to begin by specifying why social cohesion may be considered to be one of the objectives of education. This, in turn, leads us to identify different approaches to the subject. Some, descended from the functionalist sociological tradition and starting from a neutral stance towards values, postulate forms of social cohesion which are aimed at sustaining and reproducing a given social order and alleviating conflicts. Others, following a critical tradition with clear libertarian leanings, identify and analyse the forms of social cohesion that appear in a historically determined society and become morally committed to achieving forms of social cohesion that are more just and humane. In this case, it is not a matter of obtaining just any form of social cohesion, but one that produces the best results in terms of liberty, equality and solidarity among the members of society.

In the field of education, those theories exerted a powerful influence over the educational policies that were developed in the last century in the countries of the region. In a nutshell, it might be said that the former approach influenced the spiritualist and positivist belief that education systems should be part of the process of constituting and consolidating nation states. The second approach, on the other hand, was more related to critical education and so-called 'popular education' movements, and has been behind many of the educational reforms developed in recent decades. Although the effect of these reforms on general practices cannot yet be evaluated, it may be observed from their theoretical constructions that their strength resides in the critical aspects of social diagnosis.

On the other hand, that strength is not apparent in terms of a moral commitment, when it comes to proposing forms of social cohesion and effective ways of achieving it. In relation to the critical approach, the criticism of traditional teaching methods has invalidated many of the methods that have proved effective in traditional education. One example is the reluctance in such approaches to offer practical ethical education, on the assumption that it is enough for the latter to be implicit in scientific training and in educational practice, or their tendency to restrict specific ethical training to the formation of moral judgement. Another example, related to more practical teaching methods, is the negative attitude to storytelling. These resources of traditional education, which have proved useful in the past for building shared feelings and expressing emotions and values, have been depreciated on the grounds that they are subject to the risk of ideological abuse.

Because of these and other drawbacks, eclectic positions have emerged in most of the curriculum reforms in Latin America, with elements being taken from both approaches under different labels, such as humanist, systemic, holistic or integrationist.

Our own work has been part of this search for improvement, which led to the process of curriculum reform developed in Argentina between 1995 and 1999. An effort was made to recover social criticism and some of the tools of traditional education. The aim has been to direct educational processes towards the achievement of forms of social cohesion which maximize the potential of all the members of the educational community, with particular attention for the potential of the most underprivileged. In order to give a brief overview of this approach, we may look in turn at its main elements, namely learning contents, educational subjects and learning processes, in relation to traditional education.

CONTENT

With regard to contents, traditional education never pretended to inquire into the nature and dynamic of social and political life; on the contrary, it presents the forms of life as something already given. Its analysis of such forms amounts to mere consideration of technical matters of organization. Value considerations remain external to the system concerned. For instance, learning about democracy or economic systems in this case means learning about how social life is organized through legislation. It does not matter whether that legislation complies with ethical principles or not. The knowledge acquired must merely ensure that actions correspond to the prescribed rules, without enquiring too much either into the underlying basis of the rules or into the way they are assumed. Thus, the sphere of practice is reduced to the technical problem of getting to know predetermined rules and abiding by them. As the rules do not need to be 'critically assumed', changes occurring in the legal

framework will produce not reactions, but merely adjustments to resolve once again the technical problem of adaptation.

Approaches aimed at improvement, on the other hand, should emphasize the *ethical principles* which support democracy as a form of government and a lifestyle, namely liberty, justice and solidarity. It entails a critical approach to these principles, which begins in the early stages of education with the recognition that they are needed for social coexistence, moving gradually towards an assimilation of the principles as independently as possible in the higher levels of education. The effort of subjecting these principles to philosophical criticism of their foundation, scope and application in itself implies an opportunity to learn these contents. What does it mean to be free? How, when and in what circumstances is it possible to express solidarity?

In view of the concern for social cohesion in our countries, the principle of justice deserves special mention among contents that need to be learned. This is because social justice is one of the weightiest concerns of our societies. There can be no real social cohesion in unjust societies. Equal opportunities for accessing knowledge and participating in dialogue should therefore be recognized as *necessary conditions for social cohesion*. Once this is recognized, it will provide a basis for a feeling of solidarity with the most underprivileged and the starting point for a practice directed towards change. This objective therefore constitutes the key-note of our proposal and should become the focus of educational processes aimed at achieving greater social cohesion in the countries of the region.

Having a knowledge of social processes and organizations also means knowing them as *legal organizations* based on those ethical principles, i.e. standard setting entities socially and historically established to guarantee a certain social cohesion and to administer conflicts. The critical approach helps to understand the perfectibility of rules established in relation to given circumstances and subject to stated ethical principles. Right from the early stages of education, students can learn and understand the meaning and scope of such rules. Gradually they can learn to relate to them, by observing them, criticizing them and participating in their construction.

This is why it is also important to impart a sense of the *historic awareness of the circumstances* in which the rules used to organize social life are constructed and developed. In the present context, for instance, for any analysis of democracies, families or social working relations, it is essential to refer to institutional crises, the search for new models of representation and participation, the nation-state identity crises brought about by globalization, changing methods of production, etc. If students are able to find some beacons within the uncertainty of change, this will give them a better understanding of the dynamic quality of concepts such as 'democracy', 'family' and 'community'. Hence when learning the modes of organization of social life, it is important not to lose sight of the fact that these forms of organization are 'historically situated'.

DEVELOPING A LEARNING COMMUNITY

With regard to those who are the subjects of education, the central notion that prevails in traditional education is the notion of the individual, through references to individual achievements, individual obligations, individual responsibilities and individual rights. On the other hand, educating for social cohesion makes it necessary to consider the learning subject as a *learning community*. Social cohesion implies coexistence; therefore the minimum subject cannot be the individual, as a being aware of standards/norms, but rather the 'cohabitants', i.e. the 'learning community'.

This working approach raises the need for educational contents which are relevant for dealing with the challenges facing the countries of our region, namely *a sense of belonging* and *solidarity*. The school, in its traditional socializing function, provides a scenario of coexistence that can bring together traditions and communities of different origins. In this scenario, students and teachers undergo the daily experience of building a collective identity that allows for their differences. The outcome of this experience will then to a great extent determine the future integration of the citizen in the public life of the local, regional or national community.

Preparedness for participation and public responsibility does not manifest itself spontaneously on departure from school. It requires a considerable effort of learning which begins when at the very outset of education the subject learns to appreciate the meaning of the word 'us'. It later culminates in the knowledge and appreciation that individual differences and conflicts resulting from those differences are not an obstacle, but are part of the process whereby this collective identity is constructed. These differences and conflicts can therefore offer opportunities to enrich the collective identity insofar as they are duly treated as a means of learning the ethical principles that are being pursued.

Hence, the importance of changing the way students are considered in our countries, which are faced with the challenges of redefining identities in the context of globalization and of the changing relationships between the state, society and the market. The socializing function of the school, which was often in the past suspected of complicity with the prevailing ruling systems, must now be recovered, in line with this perspective, as offering the possibility of rebuilding a public awareness in the face of the divisive and individualizing tendencies which prevail under the hegemony of the logic of the marketplace.

This also implies a change in the attitude of teachers, who can be active players in constructing this communal, transforming subjectivity, to the extent that they become aware that they too are cohabitants. Learning for social cohesion therefore requires a 'classroom atmosphere', where the ethical principles that constitute democratic life emerge as ideals governing concrete practices. It

requires an *opening of the school to the community*. Converting the physical space of schools into an open centre for cultural activities in the community has proved to be an effective means of tackling problems that seriously affect social cohesion, such as juvenile violence and drug addiction.

LEARNING PROCESSES

With regard to *learning processes*, traditional education was centred on a knowledge of the modes of organization of social life as laid down by the law, without much concern for the ways such laws were assumed. By contrast, the central notion underlying education for social cohesion is that of praxis, understood more in the sense of acting than as mere technical doing. Praxis is action charged with meaning and values. This also raises the need for a comprehensive consideration of actors. Traditional education was geared to focus only on the cognitive capacity of students. Today, affective and practical aspects must also be included. It is not a matter only of knowing how a particular community is ordered and what it values, but of knowing whether that order or that set of values can stand up to rational criticism, and of checking whether the reasons put forward to defend it are sufficiently convincing to want to act in accordance with those rules and values, and consequently to act.

For example, in our society we might consider that co-operation is an essential value for social cohesion and that, as such, it is something that our educational system should support. So ethical training should not only provide the necessary tools to learn that co-operation is socially valuable, but it should also provide an opportunity for the student to analyse critically the reasons why co-operation is said to be good, while at the same time undertaking to ensure that the student wants to and knows how to co-operate effectively. To put it in simple terms: *it is not a matter only of knowing that it is good, but also of knowing why it is good and in addition wanting to do good and knowing how to do it*.

In this way the school could provide a forum for reflection and action which could help detect and criticize existing values and moral standards. This in turn would enable students to adopt behaviours and habits consistent with those principles and standards. It would also allow students to develop capacities for judgement and action that conform to the ethical principles.

It is generally recognized that confronting problem situations is a very useful teaching tool for training moral judgement. When such situations involve the modes of organization and related practices, the tool becomes even more useful. Knowledge and dialogue are essential elements, which developed in suitable conditions combine to facilitate cautious decision-making. A knowledge of codes, procedures, processes and the institutions involved is needed to identify the best solution to problems. Rational dialogue, in which reasons are put forward and well-founded arguments are exchanged, provides the opportunity to arrive at agreements and to settle conflicts peacefully.

Whence the importance that both students and teachers should acquire basic abilities for dialogue and discussion (by learning to listen, by giving reasons, by respecting the rules of logic, etc.) and should prefer consensus as an ideal way of resolving conflicts. Among dialogue and communication strategies, special emphasis should be placed on those aimed at the non-violent resolution of conflicts. Persuasion, negotiation, mediation and arbitration are commonly used strategies in democratic societies which can and should be learned in schools. The search for forms of dialogue and discussion that facilitate free and open communication is not an externally or arbitrarily set objective, but is implicit in democratic praxis itself.

The practical approach which is proposed means changing the definition of students as *agents* in order to consider them as *actors*. Agents are people who represent and/or reproduce an external discourse. In the traditional approach, education trains agents to reproduce social, political and economic discourses which are alien to their own interests and realities. The critical approach proposes instead to train *actors*, that is, subjects who are able to choose and therefore able to construct their own courses of action and the social and political systems in which they participate. Such actors, while being part of political, legal and economic systems, are in no way predetermined by them, but thanks to their margin of liberty and to the extent of their possibilities, may become creative transformers of those systems.

Another trait to be developed in actors is a *strategic capacity for action*. This implies an ability to assess the effectiveness and efficiency of different resources or courses of action in order to attain specific targets. With regard to social cohesion in particular, it is best to be able to experiment with different forms of collaboration, co-operation and association in order to be able to appreciate the various possibilities and limitations of individual and collective actions.

School plays a fundamental role to the extent that it offers students considerable opportunities for internalizing the values and procedures of democratic life by exercising *institutional participation*, which includes knowing how to participate, to dialogue, to petition and to claim rights, to resolve conflicts, to elect and be elected, to be represented and to represent, to build standards and fulfil obligations, etc. This enables them to face the complexity of exercising democracy, to understand the dynamic of its processes better and to assess its scope and limitations as a form of social coexistence and political organization.

Actions of solidarity on the part of the school towards the community, stimulated and planned from within the school with a clear pedagogic purpose, have proved to be extremely effective educational strategies. Combined with the learning of the ethical principles underlying these practices, they can lead to a noticeable improvement in the motivation of students by helping them to understand the significance and relevance of other learning contents.

In the light of all the foregoing arguments, it may be concluded that no education for social cohesion is possible unless it is practised in schools, both in the classrooms and at the managerial and organizational level, and projected on the surrounding communities.

To enable students to participate in study leading to knowledge, in rational, free dialogue, in committed, supportive action and in decision-making is the key point of this proposal, which is intended as a significant contribution towards achieving more just forms of social cohesion in our countries.

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Report of Workshop 2

Dr Winthrop Wiltshire (Trinidad and Tobago) and Prof. Juan Esteban Belderrain (Argentina) conducted this workshop, which had four different components. The first three were short exercises on listening to and acknowledging/approving others and the self. For the last exercise, the participants were divided into four groups. They were given a few minutes to reflect on strategies for incorporating into the curriculum ideas and concepts from the two thematic presentations that would promote social cohesion and non-violence.

The groups identified various strategies that touched different levels of intervention: the school, students, the curriculum, teachers, policy-makers and other stakeholders. These are outlined below:

- The curriculum could and should be better adapted to promote social cohesion and non-violence. It should emphasize the sanctity of the human person and the place of each person in the education system. Exercises such as the first three activities of the workshop, on listening and validating, can be very helpful for students and teachers.
- The curriculum of most Caribbean countries already includes values education, but these contents could be made more explicit and relevant. An integrated multi-disciplinary curriculum would help build and maintain meaning and connectedness between subjects in the student's mind. The approach to curriculum planning should therefore also be inter-disciplinary. Another strategy would be to harmonize health, family life, moral and human rights education into one subject, thus giving it more importance within the curriculum.
- Student involvement is central to successful implementation. Metacognitive strategies can be useful in giving students opportunities to reflect on, evaluate and modify their attitudes, values and behaviours. Using this strategy will offset the overly academic focus in the curriculum. It also puts the student in the driving seat, making for more reflective decision-making and a student-friendly, caring and non-threatening classroom. By learning skills such as mediation and negotiation, students can apply them to real school experiences to solve conflict situations.
- Teacher education is also regarded as a major issue for fostering social cohesion. Training should integrate major concepts across the curriculum, both in terms of content and behaviour. Teachers should be trained to include in decision-making their own knowledge of specific values and skills needing priority attention. They must be encouraged to be critical, not simply accepting 'expert opinion', and to value their own experience. Provision of on-site coaching for teachers who are using and teaching strategies, skills and concepts that promote social cohesion was proposed.
- The emotional 'baggage' of teachers often determines the climate in the classroom as well as the successful implementation of the curriculum. The teacher's emotional health needs to be addressed by helping him/her to build a strong sense of personal and social identity and awareness of his/her values. In this way, he/she can teach the pupils to do the same. Teacher training strategies must therefore include practices to increase emotional and affective skills.
- The curriculum into which these concepts/strategies for social cohesion must be incorporated can be represented as shown in Figure 1.

FIGURE 1. A curriculum for social cohesion

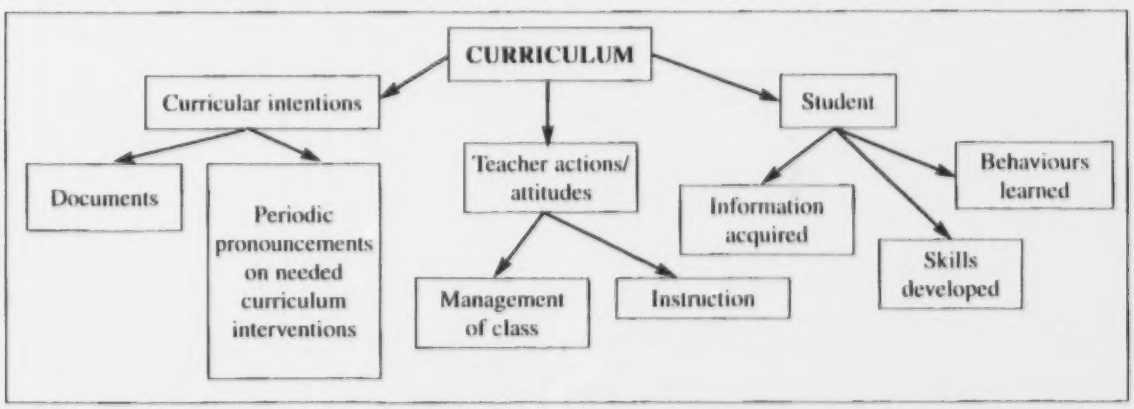
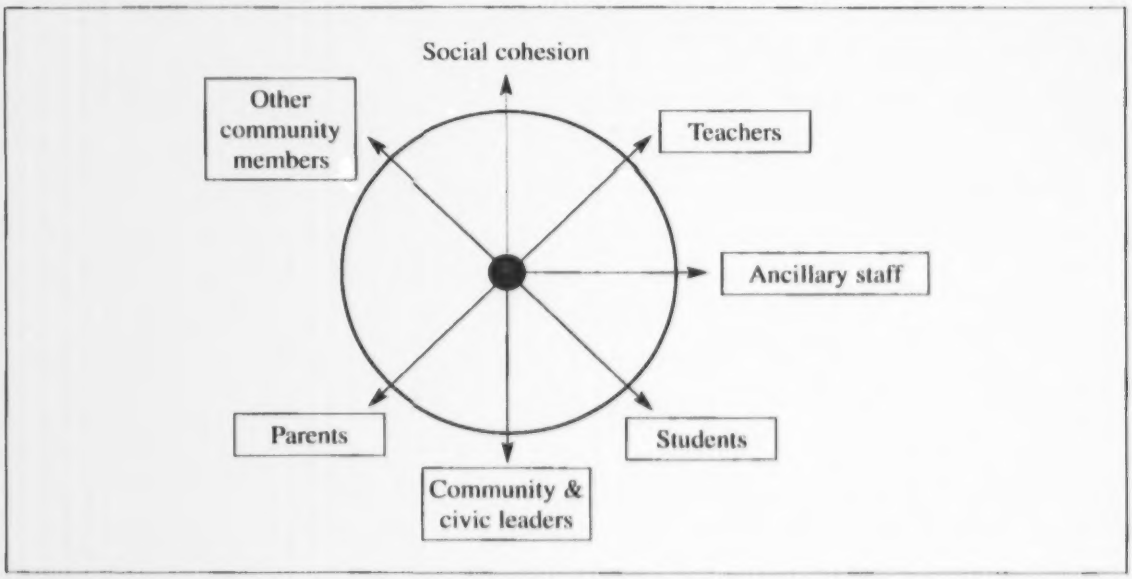


FIGURE 2. Involving all stakeholders in curriculum implementation



- The characteristics of each school (context/background) and the surrounding community should be taken into account when implementing any curriculum. Challenges at the school and community levels as well as other factors that contribute to social exclusion and/or violence need to be identified.
- Support of policy-makers is fundamental to effective curriculum implementation. This includes support for teacher training (pre-and in-service) and for professional supervision of curriculum implementation in the classroom. For the realization of a student-centred, rights-based approach in schools and the recognition of concepts such as the diversity of learning styles, multiple intelligences, and critical thinking, policy must focus on appropriate teacher development.
- Involvement of all stakeholders is also a pre-requisite for successful implementation and sustainability (see Figure 2).

The debate which followed the presentation of the outcomes of the workshop, concentrated mainly on the issues of assessment and corporal punishment.

Assessment

If education for social cohesion is to be integral to the curriculum, assessment must evaluate not only content but also behaviour. Teachers tend to be driven by examination results and ignore other aspects of learning. It is therefore important to provide the opportunity for them to facilitate holistic development of their students. However, participants referred to the difficulties of assessing non-academic performance.

Violence

It was reported that in many cases, in Caribbean education systems, efforts have been made to reduce corporal punishment and other forms of violence by teachers towards students. It was stressed that teachers need to be shown that with the necessary effort and good will a classroom without violence can become a reality. They need the appropriate training, research results, real examples and materials showing that children can produce and learn more without corporal punishment. Participants requested examples of effective non-violent disciplinary action by teachers that could be used in teacher education courses.

Concerning the issue of good practices for non-violence in schools, it was pointed out that practices recommended from other contexts are not always easily transferable to other cultures and countries. Context-specific strategies therefore need to be developed. Curriculum developers and teachers should be aware of and use as basic texts in curriculum design, relevant international instruments such as the Universal Declaration on Human Rights and the International Convention on the Rights of the Child, etc. Many elements can be included in the curriculum from kindergarten onwards.

It was recognized that violence towards students can take many forms and that there are many types of violence affecting the school: within it, towards it, around it. Students and teachers may be victims or perpetrators of violence in their homes, schools or wider society. One participant noted that students from less-privileged backgrounds are far more likely to be the targets of discipline and punishment from teachers. Tackling the phenomenon of violence in schools has to be considered the responsibility of the entire society, with parents, in particular, being targeted.

PART IV

SHARED VALUES AND CULTURAL DIVERSITY: WHAT TO LEARN AND HOW

Charting a new course for education in Anguilla: the Teacher Gloria Omololu Institute

Oluwakemi M. Linda Banks

INTRODUCTION

In 1998 I was invited to Atlanta, Georgia, by a relative to attend a personal development workshop. The workshop was focused on helping participants to see 'life as possibility', the view being that we have many limiting beliefs about who we are and who we could be. These beliefs prevent us from exploring the possibilities in our life and, as a result, we become less than we could be. Consequently, as one of the final activities of that workshop each participant had to declare herself or himself as a possibility:

I am the possibility of universal transformation through spiritual leadership in a world manifesting the beauty and the glory of the Creator!

It was this assurance of universal transformation, although not verbalized until I formulated my vision statement in 1998, that had unconsciously infused me with the determination to chart a new course for education in Anguilla and develop the Teacher Gloria Omololu Institute some four years earlier. This philosophy also kept me motivated to persevere in the face of the many challenges and hardships and the skepticism of many who fear anything new. There were, at that time, no other private primary schools in Anguilla. I was convinced that a more child-centred approach to education, which was based on psychological principles, could make a difference in the lives of the children of Anguilla and, by extension, in the lives of the people of the nation and the world.

My training, my experience, and all the research findings I had access to, had led to my firm belief that when children develop a strong positive sense of themselves, their entire outlook on the world, on others in their world and on their potential for success, is positively affected. I further believe that these children will exert positive influences on others, including the adults in their lives. Thus, changing the world in which they live in essence, they transform their world.

This conviction has been substantiated by the extraordinary success of the institute after just seven years. The children of the institute are creative, expressive, inquisitive, highly motivated, self-confident and affectionate. They excel, not only academically, but in many other areas of their lives. I see the Teacher Gloria Omololu Institute as the epitome of all my human resource endeavours.

The institute was established on 3 September 1994 as a private-assisted government school, to provide an alternative to the government's primary school system. It was introduced at a time when several challenges in the education system were made evident by an escalation of behavioural and emotional problems in the school as well as in the wider society. Children were exhibiting signs of alienation and lack of identity. As the founder, I sought to provide an alternative system based on the empowerment and valuing of children which would enhance their self-esteem and lead to higher levels of academic achievement and social adjustment. As a consequence they would become more productive citizens of Anguilla in particular, and of the world at large. In essence, they would be educated for life.

The Omololu Educational Institute Incorporated, a non-profit organization with a board of ten directors, operates the Teacher Gloria Omololu Institute. The institute has been named after my sister, Gloria Cassandra Banks Harrigan, who epitomized the characteristics of a model teacher. Teacher Gloria's life on earth came to an end through a tragic accident in 1987.

Omololu is a Yoruba name from West Africa which means 'children are the summit of achievement'. The word 'institute' has been used to embrace the total concept of education for life, as the school plans to ultimately provide educational opportunities to people at all stages of development.

The institute, which commenced its operations with two pre-school classes and one primary class and an enrolment of forty-five students, is now into its seventh year with an enrolment of just over 150 students. An additional class was added each year until, in September 2000, the institute achieved the landmark status of a full primary school with seven primary classes. In September 2001, the first primary school graduates will be ready for secondary school. Parents are lobbying for the introduction of the institute's own secondary school. If this is not viable, students will attend the island's only secondary school.

The curriculum of the institute is directed towards the holistic development of the child through a sound core

curriculum, multicultural education (including our cultural history as African Caribbean people), foreign languages, and the creative and performing arts, all in a safe, nurturing and stimulating environment. Parental and community involvement are critical components of the institute's operations at all levels.

OBJECTIVE OF THE INSTITUTE (PHASE ONE)

To provide the residents of Anguilla with an alternative form of primary and pre-school education for their children and to help them accept ownership of the system through parental involvement.

Aims

1. To provide pupils with instruction that is designed to meet their individual developmental needs and provide them with a sound educational foundation.
2. To provide opportunities for pupils to achieve multilingual competence (i.e. Spanish, French) by exposure to these languages from early in their school careers.
3. To provide students with information on; (a) their heritage—to help foster a sense of identity and; (b) other cultures—to foster the development of greater tolerance and understanding of the uniqueness and worth of each human being.
4. To provide for the development of expressive and creative skills and for involvement in the performing arts and other non-traditional forms of education.
5. To involve parents and the wider community in the educational process.
6. To develop gender sensitivity at an early age, thereby promoting better interpersonal relationships between the genders.
7. To foster an appreciation of and caring for the environment.
8. To provide an alternative system of private primary education that is affordable and therefore inclusive rather than elitist.
9. To educate children in an atmosphere that is safe, nurturing and stimulating.
10. To ensure that qualified, committed personnel are recruited to implement the philosophy of the institute.
11. To provide a holistic approach to education.
12. To help children develop healthy self-concepts and positive attitudes so that they can commit to excellence and maximize their potential.

CRITICAL COMPONENTS OF THE PROGRAMME

Solid core curriculum

The basic curriculum has been drawn from existing models with additions and modifications. A thematic approach, which integrates the various subject areas, is used. The Anguilla primary school curriculum forms the core of the institute's educational programme. However, this has been supplemented by many critical components as identified earlier. The result is a holistic curriculum which teaches children to strive for excellence as they live together harmoniously with themselves, with others, and with the environment. This outcome is achieved through a variety of innovative techniques, focused interventions and the infusion of psychological principles into the regular classroom activities.

Multilingual competence

As international borders collapse and nations become more dependent on each other for survival, communication between people becomes more essential. Language barriers stultify communication and understanding. In preparing our children for meaningful involvement in the twenty-first century, multilingual competence is therefore vital.

As the Anguillan society continues to grow and change, we find that the development of a Spanish-speaking population has become a part of our reality. This population, which is largely comprised of descendants of Anguillans living in Santo Domingo, is here to stay and will only grow in the future with the inevitable return of Anguillans of Cuban descent. The realization of this situation led to the start of a Saturday morning Spanish educational programme in 1992, open to all children. A community French education programme began in 1997. Headstart classes for students entering secondary school have also been held during the summer.

Research on the acquisition of a second language has shown that mastery is more easily achieved when children are exposed to the foreign language at an early age. However, presently foreign languages are taught only at the secondary school level in Anguilla. At the Teacher Gloria Omololu Institute, the Spanish language is introduced at the preschool level (three-year-olds) and the French language is started by grade four.

Multicultural education

Children and teachers at the institute also come from many different cultures. Educational institutions around the world have acknowledged the critical importance of multicultural education in a holistic educational programme. At the Teacher Gloria Omololu Institute, this education is infused throughout the regular curriculum and special themes related to multicultural awareness are also developed. In fostering a greater sense of identity and positive self-esteem, our history, as Caribbean peoples predominantly of African descent, is revisited and the more positive elements of those cultures are emphasized.

For peaceful coexistence on this planet, a knowledge and appreciation of other cultures is important. Children learn prejudices from the world around them. Ongoing exposure to other cultures can help to increase tolerance and goodwill as children learn to acknowledge and appreciate the differences in people that create our interesting world. This also enriches the educational experience.

The multicultural programme at the institute involves parents, teachers, children and the wider community sharing their cultures, often using art displays, pictures, artifacts, visits (e.g. art galleries with exhibits or artists demonstrating their work from other countries, visit to the island's mosque), songs, dances, drama and discussions. Children share in and/or learn about many cross-cultural and national celebrations—e.g. Canada Day, Jamaica Independence Day, African Liberation Day, Guyana Independence Day, Black History month, Martin Luther King's birthday, Anguilla Day, Kwanzaa celebrations, etc.

A programme twinning each class with a different country around the world is about to be launched. This programme involves exchange visits, letter writing and cultural exchanges. Classes will spend an entire year being totally immersed in another culture.

Creative and expressive skill development

Children enter the school system with a natural curiosity, a live imagination and an eager and expressive mind. However, by the time they leave our schools, they seem to have lost these characteristics. Another speaker at this seminar, Erik Prinds, said that they 'enter as question marks and leave as semi colons'. I have heard a similar quotation that affirms that they leave as full stops. Our education systems are stifling the very qualities that we recognize as integral to true education. At the Teacher Gloria Omololu Institute there is a systematic programme for the development of the child's creative and expressive skills. This programme includes providing opportunities for children to create and express themselves through art, dance, music, drama, storytelling, poetry, writing and the use of their imagination through other non-traditional, cultural forms.

Although uniforms are used to minimize the visible signs of the different socio-economic levels of students, these have been made in different colors and designs to support individual expression. Children can wear any colour on any day, so on every day our classrooms and playgrounds are beautiful gardens of flowers. Children can express their creativity and individuality as they choose the colour and combination for each day. The mountain motif reminds children to always reach for their own mountain tops.

Parental and community involvement

Parental involvement is very important to the success of education. If the child is aware that the home and the school are working together on his/her behalf, then he/she is motivated to do his or her best.

During admission interviews, parents are advised that their application can only be considered if they make a verbal and written commitment to being totally involved in their child's education. This includes attending parent/teacher (PTA) meetings, monitoring their child's progress, assisting with homework, and sharing their skills, expertise and knowledge with the institute. A record is kept of attendance at PTA meetings, and of general parent participation in the institute. A parent assessment category is included in children's report cards.

The institute aims at providing opportunities for parental development through workshops for parents and the community. Foreign-language classes have also been conducted for them.

Parents have been willing to share their expertise. Assistance so far has been in many areas, including art lessons, Spanish classes, storytelling, drama, painting of school furniture, cleaning and setting up the playground, swimming lessons, physical education, substitute teaching, supplies, fund-raising and other general assistance. Parents have also been involved in the multicultural education programme.

Community interest in the institute has resulted in donations of money, equipment, tuition assistance, time, and other forms of general support. The institute continues to solicit this type of support.

Positive gender relations

There is heightened awareness today of the need to foster better relations between the genders. Unfortunately, much of the material (nursery rhymes, stories, books, videos) prepared for children, reinforces negative attitudes in this regard. There is also a noticeable absence of males in early childhood education classrooms. The institute endeavours to promote healthy gender relations, positive role models of both genders, respect for all, and also aims at minimizing the impact of stereotyping.

Environmental awareness

The importance of caring for our environment should be emphasized from an early age. Children at the institute are provided with opportunities to discuss, learn about and care for their environment. This information is infused through the general curriculum and is covered through related themes. An example of the infusion is through discussion of the natural fibres (cotton) and the natural dyes used in the production of the uniforms worn by the children. The historical link with cotton is also demonstrated as cotton was actually cultivated on Anguilla up to the late 1960s. The institute has also been used for a pilot programme by the Anguilla National Trust. Children are involved in ongoing ecological activities.

An affordable and inclusive system

The Teacher Gloria Omololu Institute is open to all residents of Anguilla who have a genuine interest in this alternative to the regular education system. Parents' interest and involvement do not necessarily coincide with their economic status. Consequently, tuition is being kept at an affordable rate. The institute has also been successful in soliciting tuition assistance from the local commercial sector for parents experiencing financial problems. As a result of this inclusive policy, the student population represents a wide cross-section of the

Anguillian community, unlike that normally found in private schools.

A safe, nurturing and stimulating environment

Children learn best in an atmosphere in which they feel cared for and valued. A bright stimulating environment is another important factor in the education process. Children are supervised from the time they enter school until they leave. This includes early morning supervision, playground supervision, lunch-hour supervision and after-school supervision. Some parents volunteer to assist.

The school provides a nutritious cooked meal for students whose parents wish them to partake of it. Children are provided with opportunities to learn acceptable table manners—derived from discussions with them. A programme of rotating lunch servers (waiters/waitresses) allows all children to learn how to appreciate and give good service.

Many children live in homes where they do not receive positive nurturing and acceptance. It is a well-documented fact that a positive self-concept can only be developed when a child feels accepted, approved of and appreciated. This positive sense of self is associated with healthy adjustment, positive interpersonal relations and success in life. The Teacher Gloria Omololu Institute is committed to providing the type of environment in which children will realize their maximum potential.

Qualified committed teaching staff

One looks with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary new material, but the warmth is the vital element for the growing child and for the soul of the child—Carl Jung.

The quality and commitment of teachers in the education system is a major determinant of its success. Teachers at the Teacher Gloria Omololu Institute are carefully screened and recruited. It is imperative that they believe in the philosophy of the institute and are committed to working as a team to ensure that students receive the best educational opportunities. Our teachers are sensitive, caring, love children and must be willing to go 'the extra mile'. These include teachers voluntarily holding after-school classes and Saturday morning classes and even assisting with the preparation of the lunch programme when they perceive a need.

Teachers' academic and professional qualifications, as well as their experience, are carefully assessed. They all bring a variety of specialist skills which they use for the benefit of the institute. They also receive intentional nurturing during staff development sessions and staff meetings and spontaneous nurturing from both the children and other staff.

The recruitment of male teachers is a present day challenge for early childhood education. The institute has been successful in recruiting one male teacher, who actually holds a Master's degree. Male volunteers, usually parents, also offer assistance in physical education and other programmes.

Dr Clarke's (see List of participants) admonition that nothing never happens reminds me of an old Chinese proverb which affirms that: A childs life is like a piece of paper on which every passerby leaves a mark. It is important that those who are poised to make several marks on our childrens' papers are themselves well-adjusted. Dr Wiltshire (see List of participants) has reminded us that it is only when people have positive feelings about themselves that they can project positive feelings to others.

Holistic approach

The educational programme of the Teacher Gloria Omololu Institute fosters holistic development on several different levels—moral, spiritual, physical, intellectual, emotional, and psychosocial. This should prepare children to face the challenges ahead with the confidence of their ability to succeed, which is fueled by a positive sense of self. Our children are marvels of God's creation and we must always be reminded of this. Bernie Siegel reminds us: *Please continue to look at your children as your valuable treasures. Honour them and yourself.*

Positive self-esteem and commitment to success

The theoretical underpinnings of the school's philosophy are that an individual must be intrinsically motivated to succeed. Maslow's hierarchy of needs sheds some insight on the internal forces that hinder or enhance that process. According to Maslow, the satisfaction of the individual's needs for love and belonging allows him/her to move on to satisfy other needs.

At the Teacher Gloria Omololu Institute, an atmosphere is created which enables the child to feel accepted and appreciated. The intrinsic value, worth and dignity of every human being is emphasized, and behaviours, rather than individuals, are labeled. In fact, a literal interpretation of *omololu* is 'children of God'. Children at the institute are therefore nurtured as miracles of God's creation and supreme gifts to humankind. They are constantly reminded, by word and action, that they are special and unique, and positive reinforcers are used for acceptable behaviour. Children are also encouraged to mentor each other informally and through a programme of volunteer peer helpers. The Omololu Super Child of the Week programme provides opportunities for each child to receive positive acknowledgement and appreciation from his/her classmates every week. The Omololu Super Child is applauded by the entire school during the weekly Omololu Time programme. The 'super child' also receives a certificate listing the attributes about which her/his classmates are commending her/him, after they have read them to the entire school.

Omololu Time

Omololu Time is a special weekly programme during

which the school is brought together (pre-school and kindergarten form one group, and Grades 1 through 6 form the other group) for a highly interactive session. Many themes related to values, love and respect for self, for others and for our world are discussed. This session is facilitated in a manner that allows for full participation and respectful sharing of experiences and insights from students and teachers. The aim is to help children internalize the values, morals and attitudes which would contribute to their healthy adjustment as citizens of Anguilla and the wider world community. Different classes usually conduct the assembly time which immediately precedes Omololu Time. They use many creative expressions including song, dance, poetry readings and plays to highlight an important value, concept or message that they want to share with the school.

Discussions during Omololu Time might focus on:

- Principles of living together harmoniously, e.g. children might be asked to recount (or teachers asked to suggest) if they are facing relationship challenges. The other children will then propose ways in which they will try to help them. Reports of improvement will be made in subsequent sessions;
- Multi-cultural exchanges;
- Environmental issues, e.g global warming and our responsibility to care for the world;
- Ways of helping others who are upset (e.g. children who are grieving);
- New students are welcomed, school rules shared and children propose ways in which they will help to make the new children feel welcome;
- Acknowledgement and celebration of our successes—children, teachers and parents are applauded for successes and ways in which they have helped others;
- 'Attitude of Gratitude' programme—saying thanks to others.

Omololu Time is designed to be a period when childrens' self-esteems are enhanced, and they are encouraged to be their best and strive for excellence as they pursue their goals. They are reminded of the motto 'Omololu', and to reach for their summit.

The school's logo, which is a mountain with the sun rising behind, it is the motif pattern on the school's uniform. This is meant to be a constant reminder that with each new day we can continue our ascent to the summit of our achievement.

Conflict resolution

Children are taught constructive ways of resolving conflicts which result in 'win-win' situations. They are invited to talk about the challenge, how they have dealt with it, and how they could have dealt with it differently so that it would not have escalated. Apologies are exchanged, as well as commitments to do things differently. They are then asked to talk about things they appreciate about each other. This is easier or more difficult depending on the emotions involved, but usually children are able to walk away after having embraced each other, feeling better about the relationship. The resolution sometimes involves negotiation, compromise, or further individual, class or family consultations. We have noted remarkable changes in the behaviour of children who had been taught to 'defend' themselves, either in the home or at school.

CONCLUSION

If you treat an individual [...] as if he were what he ought to be and could be, he will become what he ought to be and could be—Goethe

Testimonials from countless students through the ages have acknowledged the impact of a particular teacher or teachers on the lives of children. I can still hear the echo of the words 'Linda Banks, you can do it' from my English teacher when I was uncertain about my ability to perform a certain task. In fact, I went back to her several years later when I was in graduate school and told her of the lasting impact of those five words. When one teacher questioned his student about his tremendous success one year following a year in which he had failed miserably, the student simply said 'I like myself when I am with you'. I can still remember how honoured I felt when a friend from Trinidad came to the phone to receive my call and said that her daughter, who could not remember my name, described me as 'the lady who makes me feel good about myself'.

The children of the Teacher Gloria Omololu Institute have demonstrated to me beyond the shadow of a doubt the truth behind Goethe's statement cited above. They surprise their teachers with parties, gifts and other demonstrations of appreciation, and show empathy when others are hurting. During Omololu Time they might spontaneously invite the school to applaud a teacher, another child, or a parent. They have written inviting parents to send their children to our school. In these they have demonstrated their understanding for the principles of the school and have shown their appreciation.

Children have been involved in individual fund-raising efforts for the school using their own initiative. One of the most significant efforts is the group of three 10-year-olds who planned a dance concert. They selected and choreographed most of their own dances, used the computer to prepare their tickets and flyers, and to solicit support for their costumes from business places and they regularly and patiently practised for the programme with the help of teachers whom they selected.

In short, the Teacher Gloria Omololu Institute has demonstrated that for these children 'Education is not the filling of a vessel but the kindling of a fire' (Plutarch). But to light those fires we must have the match. That match is our own, our own enthusiasm, our own desire to make a difference. We must be on fire ourselves. We all represent the possibility of universal transformation!

Curricular content and skill development for learning to live together

Betty A. Reardon

CULTURAL DIFFERENCE: ESSENTIAL CURRICULAR CONTENT FOR LEARNING TO LIVE TOGETHER

My comments relate mainly to curricular content and skill development at the secondary level. I must begin by noting that the development of these skills and the presentation of the proposed content would not be possible without an elementary education that nurtures the positive learning communities, belief in self and respect for others exemplified by the Omololu Institute, its purposes and programmes as outlined by Dr Banks. I make these comments from the perspective of a peace educator who sees the goal of learning to live together as the overarching purpose of all education.

My presentation assumes that, although they may be contended, there are, indeed, shared values that can serve to derive and sustain a community among culturally diverse groups. It also intends to argue that such diversity, when organized within the ethical principles that can be derived from the shared values, serves as a source of communal strength and resilience. Thus, the task of education in facilitating learning to live together lies largely in developing the capacities, not only to live with and among cultural differences, but the skills to devise and practise positive arrangements of difference and ways to mediate points of contention that work for the benefit all.

The substantive content for such education should pervade all grade levels and infuse all subjects. It also should be included in school programmes in explicit curricula designed to achieve the learning objectives identified as essential to the development of these capacities. The core of this content, to illuminate the shared values, should be the international standards for the protection of human rights, with particular emphasis on the principles articulated in *the* Universal Declaration of Human Rights (UDHR). The curriculum should make possible the actual study of the UDHR, the principles from which it is derived and the meaning it holds for persons and communities seeking to live in peace with justice. Learning to live together, achieving a culture of peace, will require particular skills for a culturally diverse world in which we can learn to share values and work together for common social purposes. The UDHR was devised as an instrument for developing and maintaining such a world.

Curricular substance, complemented by an intentional pedagogy, should also provide the basis for understanding culture itself, how it develops and the functions it serves in the formation of human identities, the articulation of social aspirations and the evolution of the institutions that mediate meaning (including education) and provide governance. A pedagogy for appreciation of cultural differences would be one in which the varieties of historical experience and physical environments are revealed as sources of the cultural differences which broaden and enrich the store of human knowledge and offer depth and variety to the possibilities for confronting common human challenges and solving mutual problems –such as the social violence we have lamented at this meeting. So, instruction in history and environmental issues (among other subjects) can provide opportunities for the study of cultural diversity, and how history and environment are both formative influences on culture and are, in turn, profoundly affected by culture.

We should be teaching for deeper understanding of *the* culture and cultural differences required for respect for difference and appreciation of diversity. We should also be working to develop the skills of applying the resources of cultural diversity to common social goals and problems. Perhaps, most of all, appreciation of cultural diversity calls us to nurture the wondering capacity, to ask along with students, how is it that one single species experiences their humanity in so many wonderfully different ways?

CULTURAL CONTENTION AND CONFLICT RESOLUTION

The focus on common values should not exclude the role of cultural differences in conflict formation. Cultural contentions and those political conflicts arising from or clothed as cultural clashes, whether of the present or of the past colonial history in which culture was distorted into categories of power and unequal human worth, can be explored as mutual problems, presenting obstacles to the well-being and aspirations of all involved. Developing the skills to mediate such contention and resolve conflicts between parties of different cultures are fundamental to learning to live together. Reframing conflicts to reveal the mutual problematic, and finding within cultural differences multiple perspectives from which

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to view and better understand the problematic, as well as alternative approaches to resolution, can lead toward mutually acceptable solutions. Thus, cultural contention like cultural diversity can become the source of transforming destructive conflict into a process of positive change. Learners can come to understand that the chief obstacle to communal harmony is not conflict as such, but rather conducting conflict in violent and harmful ways. Both the philosophy and the strategies of non-violence are elements that should be at the core of a curriculum that teaches positive relations among the culturally different.

For educators, the major challenge now is to move beyond the formal statements of intention and principle that have long acknowledged the need for, and advocated, a revised and reformed education for a culturally diverse, peaceful and just world society. We must now undertake the development of curricula and the preparation of teachers for an educational practice that is: imbued with the principles and norms of the shared values; applies a pedagogy consistent with appreciation of diversity; is based on a curricular content that teaches both the substance of the shared values together with the nature, origins and positive possibilities of cultural differences; and, finally and specifically, develops explicit skills to transform conflict from a violent drive to overcome and eliminate differences to a process of mediating and constructively arranging diversity, be it cultural, ideological or political.

A PEDAGOGY OF VALUING

While we would never seek a common curriculum or identical pedagogy, we can elaborate approaches to enable us to work in our different ways toward a common purpose and varied but complementary pedagogies. The proposed approach is a pedagogy of valuing that emphasizes active realization of values, moving beyond the recommended basic instruction in value principles, to preparation for the application and fulfilment of these principles, such as those that underlie the international human rights standards.

Clearly, the pedagogy of the Omololu School that starts with the valuing of the child, enabling him/her to undertake the many value challenges that will continue to face all our communities, is an example of the pedagogy of valuing. Some of the challenges to be faced threaten not only the well-being of particular nations, groups or persons but the very survival of the wonderful and varied human species.

A pedagogy of valuing should look beneath *shared* values to *common values*. It needs to address *contended* values and deal directly with *conflicting* values. Each of these value categories, the common, shared, contended, and conflicting, requires the development of a different skill and the development of each skill rests upon a fundamental learning formation such as provided in the Omololu Institute. A pedagogy of valuing requires a safe learning environment in which learners will be able to risk being changed, and it requires also teachers willing to risk changing themselves.

Defining value categories

Each of the value categories defined here is integral to major goals of the Omololu Institute: appreciation of other cultures; creative expression; positive gender relations; mentoring and peer support. Each can be illuminated by a process of inquiry directed toward teaching skills of value realization. As Table 1 shows, the value categories are in a continuum: common; shared; contended; and conflicting.

- *Common values* are those widely recognized as universal human values, aspirations articulated in varied and diverse cultural forms. Among a range of such values are dignity, intimacy, meaning and belonging. Around these values we humans have developed, in Dr Wiltshire's words, 'multiple ways of being, doing and relating'. These values are largely unexpressed, taken for granted. They need to be brought to awareness. One way to do so is through an interpretation of the meaning of the principles expressed in the UDHR. Curricula could address the concerns which produced the statement of the particular rights, the cultural and political contentions through which they were mediated, the continued differences in interpretation and the cross-cultural movements for their realization.
- *Shared values* derive partly from common human values, but they are 'shared' because there has been a conscious articulation and negotiation of the values. Such an articulation is exemplified in the Convention on the Rights of the Child (CRC), an internationally negotiated values statement derived from the common value principles set forth in the UDHR. Sharing is the active process of explicating, assessing and allowing for value differences; and creatively applying the principles in different cultural contexts.
- *Contended values* may be shared values, but the manner of their actualization is distinct, and in some communities and on some issues, they are a source of public controversy. If the community is to survive, the controversy must be moved to consensus through clarification. The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) is a standard from which considerable contention of cultural values still arises related to gender roles and relations. These contentions offer significant possibilities for clarifying value differences with the goal of seeking culturally appropriate accommodation to the core principles of this international standard.
- *Conflicting values* appear to be in opposition, the realization of one antithetical to the realization of the other. Again, the health and survival of the community requires that the conflict be resolved and the parties reconciled. Some areas in which accommodation through sharing has been reached in principle remain

contended, even conflicting in the application of specific points. CEDAW and CRC both contain such points in specific articles of their respective texts. (Examples are noted in Table 1)

Designating skills and devising an inquiry

For each category I propose some suggested pedagogies of skill development, essential both to 'learning to live together' and to the implementation of the 1994 UNESCO Integrated Framework of Action on Education for Peace, Democracy and Human Rights, which argues for the holistic citizenship education we have advocated here. The matrix (*see* Table 1) illustrates these skills development pedagogies in relation to the goals of the Omololu Institute, a suggested line of inquiry into some cultural values issues raised by the UDHR, CEDAW and CRC as core curriculum content for learning to live together. As with the human rights standards, the framework of this matrix can be adapted and its substance accommodated to different cultural contexts and educational needs. Alternative value content and inquiries could be used to teach the same skills and work toward similar goals. Human rights are suggested here because they are fundamental to peace and are central to the purposes embraced in UNESCO's Integrated Framework for Action. I want to emphasize that the foundation of an education such as that offered by Omololu makes the development of these complex valuing skills possible. Children must experience valuing to learn the valuing skills that will enable them to become active and constructive citizens of the kind of world community envisioned by the drafters of the UDHR. I also wish to note that cultural adaptation is not synonymous with cultural relativism, for the principles of human rights and human dignity are inviolable and absolutely essential to living together in peace.

CONCLUSION

I conclude then with this argument that human rights and peace issues, as addressed by the Integrated Framework for Action should be the core content of an education for shared values and cultural diversity, assuring you that there are now curricula and teacher-training designs for these purposes, such as the units displayed here from Guyana, and the UNESCO guides for teaching toward tolerance at the elementary, secondary and teacher education levels. There are also manuals and guides available from the Hague Appeal for Peace Global Campaign for Peace Education.

I should also like to argue that introducing these issues into the school curricula will require a massive effort, involving teachers, training institutions, curriculum development specialists, ministries and civil society. All these sectors are now working together on the Global Campaign for Peace Education. Many supporting the Campaign meet at the annual International Institutes on Peace Education, a joint project of the Campaign, the Teachers College Peace Education Center and the host institution in a different country each year. In 2002, the Institute will be hosted by the Peace Education Center of Miriam College in the Philippines. One year we hope to have it in the Caribbean. It is an intensive residential experience in learning to live together such as we have had at this most productive sub-regional meeting.

TABLE 1 : Matrix for a pedagogy of valuing

Values continuum	Goals of the Omololu Institute	Skills/pedagogy	Process of inquiry into culture	Human rights examples
Common	Appreciation of other cultures	Interpretation (making meaning)	• What does it mean? • How is it manifest in my culture and other cultures?	*Universal Declaration of Human Rights* (Article 16.3) • '...family natural and fundamental group unit of society'
Shared	Creative expression	Negotiation (reflective/interactive communication)	• Would that be good in this culture? • Is it good in other cultures?	*Convention on the Rights of the Child* (Article 3) 'In all actions concerning children, the best interest of the child shall be a major consideration.'
Contended	Positive gender relations	Clarification (see as the other sees)	• What changes are required in this culture? • Are these changes reasonable, sustainable?	*Convention on the Elimination of All Forms of Discrimination Against Women* (Article 3) Guarantees basic human rights and fundamental freedoms to women on an equal basis with men
Conflicting	Mentoring and peer support	Resolution (multiple problem-solving skills)	• How can we frame the conflict as a common problem, mutual to the parties and cultures involved?	*Convention on the Rights of the Child* (Article 17) 'A child shall have access to information from a diversity of sources [...] guidelines to protect children from harmful material encouraged.'

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Report of Workshop 3

The participants, divided into five groups, were asked to reflect on ways in which multicultural education can be included in the curriculum.

One group began by defining the concept of multicultural education, concluding that it should have at least four components:

- Awareness of various peoples/cultures that make up a nation;
- Awareness of various peoples/cultures that make up the world (concepts of national identity and universality);
- Acknowledgement of various cultures (concepts of respect and tolerance);
- Meeting the needs of various cultural groups (concepts of human rights education, justice, peace, concepts of relevance of curriculum).

THE CONTENT OF MULTICULTURAL EDUCATION

The participants reflected on the need for multicultural education with reference to the composition of their populations. They expressed the need for a more multicultural type of education, based on values of tolerance and understanding of different population groups. The region has a high rate of migration amongst islands. The cultural influences related to the very rich colonial history of most of the countries have created a broad spectrum of values and behaviours.

In formal education, the subjects that foster shared cultural values include natural sciences, social studies, language arts, literature, religious studies, peace and human rights education, and the arts. Amongst the non-formal activities mentioned were music, dancing, cultural celebrations and exhibitions, inter-school competitions and fairs, traditional handicrafts, cuisine and games.

In most countries of the region, multicultural education starts at the pre-school level and develops all through basic education. In general, it consists of understanding geographical, cultural, economic, social and political influences and inter-relations in one's society and the wider world. The main objective of multicultural education may be to develop national identity whilst fostering respect for cultural and racial diversity. The values, attitudes and behaviours that it seeks to promote therefore mainly concentrate around these themes.

To promote national identity, schools teach awareness of, and sensitivity towards, national symbols and traditions. Studying the social context in which one lives also contributes to developing a sense of identity, while sharing national, Caribbean, and world-wide historical experiences and cultural practices helps students to develop a better understanding of both self and others.

Multicultural education should celebrate diversity as an asset, and recognize equality and differences. The best defence against discrimination is therefore understanding and tolerance. Most countries have integrated into their curriculum elements of human rights education, which focus on respecting cultures and religious values, and promoting equality and non-discrimination.

IMPLEMENTATION IN THE CURRICULUM

Again it was agreed that one way of guaranteeing successful curricular implementation is to involve all stakeholders—principals, teachers, parents, experts, religious institutions—in the creation and development of the curriculum.

Once again, the role of the teacher was regarded as central to the success of multicultural learning, including the provision of teacher education in this field. Together, teachers should reflect on how to include more subjects that integrate multicultural elements across the curriculum. Emphasis was thus again put on co-operation and networking amongst teachers for sharing ideas and materials. Exchange visits between schools and exploitation of the new information and communication technologies were recommended. Other suggestions for sharing experiences were: (a) documenting multicultural 'best practices', dance, music, drama and videos; and (b) holding workshops or seminars to address multicultural education. Additional research studies and exchanges of results on the similarities and differences are required.

Participants referred to the many cultural events organized in the region. Events involving not only the students, but the whole community, can be excellent venues for promoting different cultures. It was agreed that there is a need to integrate multicultural education into the curriculum in a more practical rather than purely academic way. Dance, music and other performing arts representing the diverse groups in the society should be incorporated into the school programme.

The main challenge raised concerning the inclusion of multicultural education in school programmes was that of constructing a curriculum which focuses more on local and regional contexts. Furthermore, present curricula often do not address the needs of the various ethnic groups of each country. Changing the ethnocentrism in the curriculum requires including more local, national and regional elements in the curriculum of individual countries with adequate reference to the various ethnic groups within the countries in question.

PART V

FINAL OUTCOMES AND PROPOSALS FOR ACTION

Conclusions of the workshops and debates

The inter-relatedness of the three sub-themes of the seminar meant that a number of similar issues emerged from the outcomes of the workshops and the discussions that followed them. On the last day of the seminar, a final discussion took place as a means of summarizing the proceedings. Following is a summary of the main conclusions and proposals which were put forward.

The curriculum of most of the countries of the Caribbean already includes elements of education for citizenship, social cohesion and cultural diversity. It was generally agreed that the promotion in schools of the values discussed in the seminar depends as much on changing classroom practice to reflect democratic and humane principles, as on the inclusion of new content in the curriculum. Furthermore, the learning of skills and attitudes is as important to the teaching of values as is academic content.

Additionally, it was noted that there is a need for more sharing of information and good practices among educational professionals of the region.

TARGETS

- Effective curriculum development for citizenship education should involve all stakeholders, including students, parents and various community members. To effectively participate in the curriculum development process, stakeholders need to be properly sensitized to the key concepts and issues. Education for citizenship should thus extend beyond the school into the wider community, and be based on active participation of the latter.
- Citizenship education should be conceived not merely as content but as a holistic process, which permeates all aspects of classroom practice, informs the teacher/student relationships and is central to the whole curriculum, based on an inter-disciplinary and cross-curricular approach. Education for democratic citizenship must therefore be infused throughout the curriculum, becoming a way of thinking about and practising education.
- Social and emotional learning should be considered central to curricular goals, with a nurturing environment being created in the classroom.
- The role of the teacher is key to changing the culture of the classroom. The teacher often needs first to change his/her attitudes and values, with adequate training, supervision, networking and support being essential.
- The active involvement of students in classroom processes is essential to effective citizenship education
- The emotional health of both teachers and students should be ensured.
- Education for social cohesion should seek to promote both liberty and solidarity.

METHODS

- Citizenship education (and education more generally) should be learner-centred with students actively involved in classroom processes and prepared for critical reflection on society. Participation should be central to the creation of rules and norms, and students should begin to practise this in school.
- Training in listening skills should become an essential part of both student and teacher education.
- Assessment practices consequently need to be reviewed and reformed to take social and behavioural learning into proper account, and to allow for effective implementation of the proposed innovations in teaching/learning methods.
- Teaching/learning methodologies and teacher education for citizenship should be based on the principles of ethics, morals and human rights, with international instruments such as the Universal Declaration of Human Rights and the International Convention on the Rights of the Child being central to the design and implementation of such curricula. In addition, the Integrated Framework of Action on Education for Peace, Human Rights and Democracy and the 1997 CARICOM Declaration of the Ideal Caribbean Person should be used as guidelines for designing and renewing such curricula.
- Education for cultural diversity should include the teaching of modern languages and the study of culture. This latter should comprise aspects such as multiculturalism, inter-culturalism, uniqueness of cultures, trans-culturality, wider identities—human identity. The study of culture will assist in identity formation, as well as promoting international understanding. Ongoing co-operative meetings and cross-cultural exchanges for both teacher and pupils will facilitate such learning.
- Teacher preparation must be seen as key to effective citizenship education. The teacher education curriculum should include a component on emotional/affective learning (from both the teacher's and the student's perspective), with teachers also trained in methods for mediation. The most effective teacher education is felt to be in-service and on-site (school-based). Teachers must be trained how to adopt an interdisciplinary approach to values education.
- Examples of appropriate curricula already designed, such as the Guyana human rights education curriculum and Haiti's curriculum for citizenship education,

should be adapted for schools and teacher training colleges in the other Caribbean countries and piloted on a regional basis. It was proposed that CARNEID and the IBE assist in such a project.

PROPOSALS FOR FURTHERING THE SEMINAR INITIATIVE

- It was recommended that countries that had already developed explicit curricular programmes related to the issues discussed, should develop these further and establish actions which enable their implementation. Countries that have not yet developed such programmes were urged to include these values in an interdisciplinary manner across the entire curriculum. It was suggested that the IBE and CARNEID develop/disseminate to the participant countries sample curricula related to the themes of the seminar.
- Participants committed themselves to urging their Ministers of Education to give support to these proposals and to incorporate them into on-going education policy. They would attempt to garner support from Ministers of Education for renovation of the curriculum to encompass values for citizenship education based on the 1997 Declaration of the Ideal Caribbean Person.
- Participants should consolidate professional links through on-going regional meetings/seminars and networking to share experiences and develop joint projects. Attempts should be made build and strengthen networking based on contacts made at the seminar and those already existing. IBE and CARNEID should be focal points in such a process. This would allow for the exchange of information on good practice, and for sharing of other resources for staff and programme development. It was also proposed to make greater use of the new technologies to obtain and share information. Networking should also be developed/strengthened with other institutions, such as the University of the West Indies School of Education, teachers unions and principals' associations.
- Countries proposed to report to the IBE, on an annual basis, progress made nationally and regionally in education for citizenship.
- It was agreed that, as part of the follow-up to the seminar, participants will serve as the contact persons for the IBE and CARNEID with regard to national curricular activities in citizenship education and related themes.

ANNEX I:

Educational diagnosis

Margarita Silvestre Oramas

INTRODUCTION

The quality of education is revealed not only in the rates of enrolment and continuation of students in schooling, but also in the quality of the teaching of institutions, in rates of promotion and the marks attained by students, in indicators of repetition and dropout and is associated with school failure. This latter is in turn linked to educational problems on the one hand, and socio-economic problems on the other.

While these problems are at the forefront of the agenda today and exist in all countries, they are manifested quite differently from country to country. A look at these indicators reveals some interesting data, as in Table 1.

Differences can be seen first of all in magnitude: in some areas they are quite sharp and cover large populations, whereas in others the population affected is a minority. But in all cases they tend to be associated with limitations in the level of development attained by the group of countries, or country, of the population group or the family in question.

A study conducted by INEI (Peru) shows a favourable progression of schooling rates from 1949 to 1993, particularly in the age group 6-14, which reaches 86%. In the ages of 15 to 19, it rose from 17% in 1940 to 56% in 1981 and then falls to 52% in 1993. Growth in the 6-14 age group shows that roughly 15% of the group dropped out of school or did not attend. Nevertheless, during the second half of the twentieth century substantial progress was made in the schooling of the 6-14 age group.

Similar indicators can be seen in this age group in other countries of the region. However, they are considerably lower in underprivileged areas, such as the rural sector and in schools for indigenous populations. In these areas the underprivileged may leave school without knowing how to read or write, and their children in turn, to a certain extent, go down the same path.

In analysing the issue of academic success, it can be seen that school drop-out rates are still very high between first and second grade, and in many countries between first and fourth grade, though degrees of repetition vary among countries and within the same country. Most Latin American and Caribbean countries conform to this type of behaviour.

Studies conducted on the effect of repetition reveal a diversity of problems. Shepard and Lee-Smith reach the following conclusion: 'Contrary to popular beliefs, repeating a grade does not help students gain ground academically and has a negative impact on social adjustment and self-esteem.'[1] An infinite amount of evidence could be cited concerning this problem. In one way or another, and although teachers would like to convince students and parents that it is a process that favours students in the long term, the negative effect of repetition is quite evident.

The relationship between repetition and drop-out rates has been studied extensively. 'A report by the Carnegie Council on Adolescent Development estimated that a single grade retention increases the likelihood of drop out between 40% and 50%. A second one raises the risk to 90%.'[2] The problem of repetition is purely educational; it is decided in the school and is resolved or not resolved there.

The problem is more acute and is manifested in a high percentage of *non repeaters*, whose problem did not appear to be serious: they move on automatically to the next course without having mastered the basics, such as fourth graders who are still unable to read syllables and cannot write. What grade are they in? What indicators can reveal this sort of problem? Is the problem the quality of the school? This educational problem has a major effect on the learning process and is associated with different factors.

TABLE 1. Estimation of net rates of matriculation and children of primary school age and out-of-school children in 1995.

	Coverage		Net rates of matriculation	Schooling rates/thousands	Apparent rate of survival until 5th grade	Estimation of repeaters at 1995
	No. of Countries	School-age population %	Total %	Total	% (no. of countries)	As % of matriculated students of all grades
World total	126	82	87,1	84,331		
More developed region	21	95	**99,5**	275	**99(17)**	
Latin America/ Caribbean	26	99	**90,4**	7,112	**67(17)**	13

Source: Oportunidades perdidas: cuando la escuela no cumple su misión: la deserción y la repetición en la enseñanza primaria, Part II, pages 11, 13, 17. París, UNESCO, 1998. (Educación para todos, situación y tendencias, vol. 4.)

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A study by researchers in thirteen European Union countries, directed by the University of Barcelona, reveals that: 'In Europe, school failure is a problem that has persisted in spite of many years of improvement. It has fallen, but the 15% of students that suffer from it face a worse situation than they used to. A higher proportion of children from ethnic minorities or families with a low level of education are affected by failure.'[3]

Different studies have revealed the relationship between the education of parents and the learning results of children. A study of Cuban children shows the significant influence which the degree of schooling attained by the mother has on their learning, particularly at the age of 7 and after the age of 11.[4] Also, children of working mothers obtain better results than those of unemployed mothers. In an analysis of the factors that influence educational quality, Schmelkes links the extent of the mother's education with school failure. 'Children of fathers, and above all mothers, with more education advance with more regularity in the system and show more regular attendance records. It has been said that the mother's schooling has an immunological effect on scholl failure.'[5]

Other studies disclose the role of different factors in learning achievement. For example, the First Meeting of Mercedarian Schools of Spain, in 1999, analysed school failure and pointed to the magnitude of the phenomenon in concluding that 'one-third of the students of ESO fail or drop out without obtaining a basic school diploma' and also stressed that 'the term failure is inappropriate, for in addition to the students themselves, responsibility lies with the government, professionals, such as ourselves, counsellors and parents.'[6]

The problem leads to the following question: 'Why do students with normal learning potential fail in school?' In an analysis of causal factors, Salicioni draws attention to the issue of time which she analyses from different angles, emphasizing that 'there are ever more students who show an incapacity to learn at least one of the areas set by the curriculum in the time prescribed [...] On the whole they are students labelled by the time/rhythm variable of learning.'[7]

Studies conducted by LLECE[8] on these factors reveal the powerful effect of pedagogical factors including the belief on the part of teachers regarding the origin of students' problems, and other factors such as the family situation. The learning environment factor is highlighted as having the greatest effect.

In a study conducted by the ICCP, Cuba, on the progress of students through primary school,[9] it was shown that most underachieving children were mature in their behaviour and their capacity for work was above their school performance. Their teachers, however, were unsuccessful in identifying the more dynamic from the more static students, their analysis was insufficient, their teaching was ineffective, as was their control over the progress of learning. It was also shown that 75% of students' problems originated between the first and fourth grades, and half between first and second grades. Moreover, when analysing in depth the learning of first-grade children, the influence of preparation for school entry[10] became evident in their educational results in primary school and particularly in the first grade.

PAREIB's Diagnostic Study for Improving the Quality of Education[11] revealed the tendency of teachers to explain students' learning problems by referring to causes external to the teacher, the teachers' inability to predict students probable results in tests of knowledge and their inability to foresee possible transformations in their work or in students' results.

The actions undertaken by PAREIB in San Luis Potosí, Mexico, to raise the quality of basic education from the first to the fourth grades showed the effects of teachers' work in rural areas, in a situation where an in-depth diagnosis of the students and related factors and in-service professional development had taken place, with a focus on a methodological approach to problems in the learning of mathematics and Spanish.

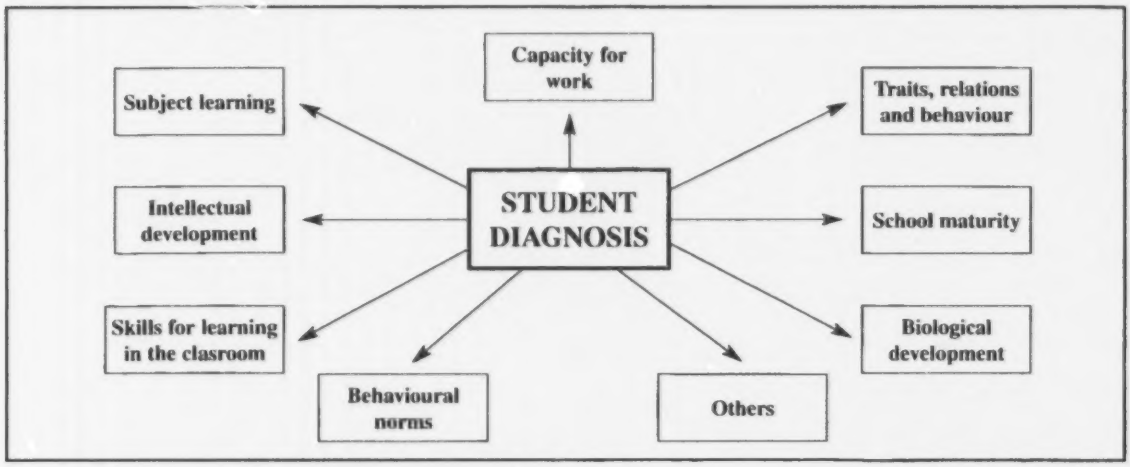
The data presented shows the need to guide the learning process in terms of knowledge of the factors that govern its effectiveness, on the basis of a comprehensive diagnosis of the diverse factors which influence the learning process, and in particular a comprehensive diagnosis of students with a specific focus on an in-depth diagnosis of learning.

BRIEF CONSIDERATIONS ON PEDAGOGICAL DIAGNOSIS

Studies on pedagogical practice and its enhancement and the effect of factors related to educational quality confirm that pedagogical diagnosis is an indispensable requisite for improving education in the classroom, the school and in an area, region or country. In this sense, several levels could be taken into account:

- Diagnosis of a student;
- Diagnosis of the educational institution—micro-diagnosis;
- Diagnosis of the area, school region, municipality, state—macro-diagnosis.

FIGURE 1. Diagnosis of the student



The diagnosis must be comprehensive, both in dealing with the diverse factors that are key to the success of education, and in assessing the student, with regard to the totality of his/her personality; and it must also identify relations between success and these factors.

DIAGNOSIS OF THE STUDENT

Pedagogical approaches must be based on what the student knows and is able to do, what the nature of his/her intellectual development is, how he/she thinks, acts, his/her interests, aspirations, emotional problems, so that teaching can be aimed at the instruction, development and education of the student, taking into account the interaction of different aspects of his/her personality, whose effect must be seen holistically.

Obtaining in-depth knowledge of what a student thinks of school, of his/her family, of social values, of school subjects, of relations with other students, teachers, family members are all elements that can yield important information to the teacher (Figure 1).

Assessing the student becomes a need, given the close links and interdependence between cognitive, emotional, motivational and volitional factors. In students' learning the following must be taken into account:

- Poor performance in school subjects is related to a lack of acquisition of skills, notions and concepts;
- The process of acquisition is interrupted when the challenge presented is not mastered by the student;
- The student begins to make mistakes or does not respond;
- When a student makes a mistake, it is not always spotted by the teacher, and the latter thus does not pay attention to correction;
- Thus the error is not always corrected, the problem goes unresolved and accumulates;
- This situation almost always has pedagogical roots: the student makes the mistake, while the pedagogical cause is made on the part of the teacher;

A student's accumulation of learning problems is often because the problem was not detected and because of a lack of awareness on the part of the teacher and the student of the need to overcome it and the possibility of doing so. Failure to detect these problems limits the effectiveness of the school curriculum, since it is quite common for the teacher to forge ahead with the programme without taking into account how many students are falling behind. Moreover, the lack of flexibility of the school curriculum also limits a teacher's possibilities of intervening when learning problems arise.

Although years ago pedagogical diagnosis was incorporated into education, as practised its general effectiveness is quite low. Commonly, a brief exploration of prior knowledge is made using diagnostic instruments that contain terminal questions concerning a grade objective, which is effective only for grouping the student population into two parts: those who have made it and those who have not. It does not enable easy identification when a student begins to go wrong, a problem that has often been carried over from previous grades; it does not allow those who are achieving to be identified nor those who need more attention, all of which hinders proper, targeted action for greater success.

Work cannot be conducted blindly, with insufficient information on the students' preparation and behaviour. A fine-tuned analysis is called for, which in the search for successful teaching/learning strategies, enables identification of what a student can do on his/her own, and where he/she begins to make mistakes in the acquisition of basic knowledge, particularly in mathematics and Spanish. This knowledge is needed to prevent any accumulation of difficulties.

In a learning diagnosis, the technique of analysis testing by elements of knowledge is used which through analysing the difficulty which the student is presently experiencing, enables the student's level of learning in the specific area of knowledge to be determined, identifying where the learning difficulty began, even if mastering this area of learning had been an objective of earlier grades. The diagnosis seeks to reveal difficulties and potentialities upon which to outline strategies that respond to the needs identified.

In the process of formation of knowledge or acquisition of a skill, a gradual movement occurs from the simplest level to more complex ones. Attempting to enter this process without knowing the level achieved by the student would be a mistake: for example, without the background required, the student will be unable to absorb knowledge structured at higher levels of difficulty, or make use of a supposedly acquired skill, for the performance of a task or the acquisition of another skill.[12]

However, limited knowledge of the real level of achievement of each student affects not only the immediate work concerning the individual differences between students, but it also limits the possibilities of achieving a more homogenous group in terms of their prior knowledge, which is a necessary condition for enhancing the teacher's possibilities of success with the group and guiding its development towards more demanding levels.

Let us take the opposite case, i.e. a group of students in a classroom among whom there are substantial differences of achievement in the acquisition of basic knowledge in a subject area: how many complications can arise?

The search begins by trying to establish a group's initial homogeneity in relation to a basic common level, a minimum for the broad majority, in terms of the grade they are in. This might be considered as a necessary condition for raising the level of achievement in learning and strengthening diversity, a balance between homogeneity and heterogeneity of the group, or a levelling of the group. Attaining this will enable planning the most immediate goals for each student, offering the right help at the right time, favouring success, raising motivation, reducing low grades, decreasing the number of failing students and drop-out rates, and will move the group towards higher challenges.

Levelling the group in this way in relation to its background requires a fine-tuned diagnosis that enables determining the point at which the student has arrived in his/her learning, what difficulties have begun to emerge, and where. For example, if the aim is to acquire a procedure, it must be determined at up to which point the student can progress alone in the task, and of where problems begin.

There exists a relationship between different levels of demand, which a student cannot skip, there being a linkage between one piece of knowledge and another. When new levels of learning with respect to earlier knowledge are in question, it is impossible to break this link in the learning process. Thus, for example, if a student has not acquired *A*, he is not ready to absorb *C*, and even less so *N*. This is the reason why it is very important to establish the real level of the student in order to create the bases of efficient learning.

In preparing a diagnosis, the aim is to present the gradient of difficulties in decreasing order, so as to identify the point the student has reached on his own and where errors begin to arise. The recommendation is to use more than one exercise for the same difficulty so as to reduce the chances for occasional error owing to inattention, error due to lack of knowledge, or if the

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student is in a stage of acquisition where he answers correctly at times and incorrectly at other times.

Analysis testing by knowledge elements is a type of instrument that enables identification of those knowledge elements upon which a student gets blocked and cannot advance, where it is indispensable to offer the right help in acquiring the skills and concepts and to bring the teacher closer to exploring the student's areas of potential development. It is not uncommon for a class to have major differences in terms of mastery and use of knowledge, skills and the formation of set habits for the same contents taught by the same teacher and studied in the same textbooks.

Deficiencies in students' degree of readiness to begin a subject in a specific course, which are not responded to with proper methodological approaches, might explain poor results in the school year. The need to homogenize students in relation to a basic common starting point becomes a crucial condition for achieving the objectives of the subject in the given grade.

The ability of the educator to fully understand the learning problems of a group on the basis of a fine-tuned diagnosis facilitates decision-making regarding necessary curriculum adjustments and provides a way to achieve curriculum flexibility according to the students' real needs and possibilities in order to bring about effective learning.

The analysis of learning results, by means of analysis tests by knowledge elements, enables different levels of information to be obtained based on identification of the type of difficulty the student failed to overcome. The results of test analysis are supplemented by observation of classes and the review of notebooks. As an example, Figure 2 gives four levels of processing of information obtained, from the most general to the specific.

Tables 2, 3 and 4 give comparative results in two zones in first grade Spanish, showing the levels of analysis referred to above.

Table 5 shows that the achievements and difficulties of **each student** were perceived, by **elements of knowledge**, which enables identification of the type of problems of each and outlining of strategies for specialized attention and work with the group.

To the learning diagnosis, other elements are added related to how the student thinks about him/herself, his/her school, family, community, country, different social problems, his/her motivations and interests, aspirations, relationships with classmates, among others. In like manner, it is at times necessary to go into depth concerning developmental aspects, such as school maturity, work capacity, level of development of thinking, among others.

Instruments have been designed for this, and simple methods that can be used by the teacher to obtain part of the basic information that will assist in designing strategies for pedagogical work for specialized attention in accordance with students' needs. Systematic observation, exchange of viewpoints, analysis of dilemmas are ways of achieving better understanding of students.

DIAGNOSIS OF EDUCATIONAL INSTITUTIONS

A comprehensive diagnosis of educational institutions includes teachers, students as well as the family and community, thus enabling an integrated understanding of the main phenomena that are involved in the educational process.

In comprehensive diagnostic studies aimed at improving a school, the student is considered the centre of the problem to be investigated, and other variables are explored in relationship to him/her.

TABLE 2. General results for subject

General evaluation of student in first-grade Spanish	High	Average	Low	Critical
ZONE X	26 (22.6%)	16 (13.9%)	17 (14.8%)	56 (48.7%)
ZONE Y	3 (3.8%)	15 (19.2%)	10 (12.8%)	50 (64.1%)
ZONE ...				
Total	71	69	48	354
Total percentage	13.1%	12.7%	8.9%	65.3%

TABLE 3. Results for individual components of subject

Percentage of correct elements of knowledge of Spanish	Writing	Reading	Speaking	Total Spanish	General evaluation
SCHOOL ZONE X	30.4%	41.0%	74.0%	48.5%	Low
SCHOOL ZONE Y	11.5%	30.8%	47.0%	29.7%	Critical
SCHOOL ZONE ...					

TABLE 4. Breakdown of one component: reading

Specific insufficiencies	Silent reading	Clarity and relevance to subject
ZONE X	66.7% (one-third considered word-by-word readers)	50.1% (roughly two-fifths did not express ideas clearly and one-fourth did not adjust to situation)
ZONE Y	59.5% (nearly one-third considered word-by-word readers)	73.3% (roughly three-fourths did not express ideas clearly, nor adjustment to the situation)

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FIGURE 2. Four levels of information.

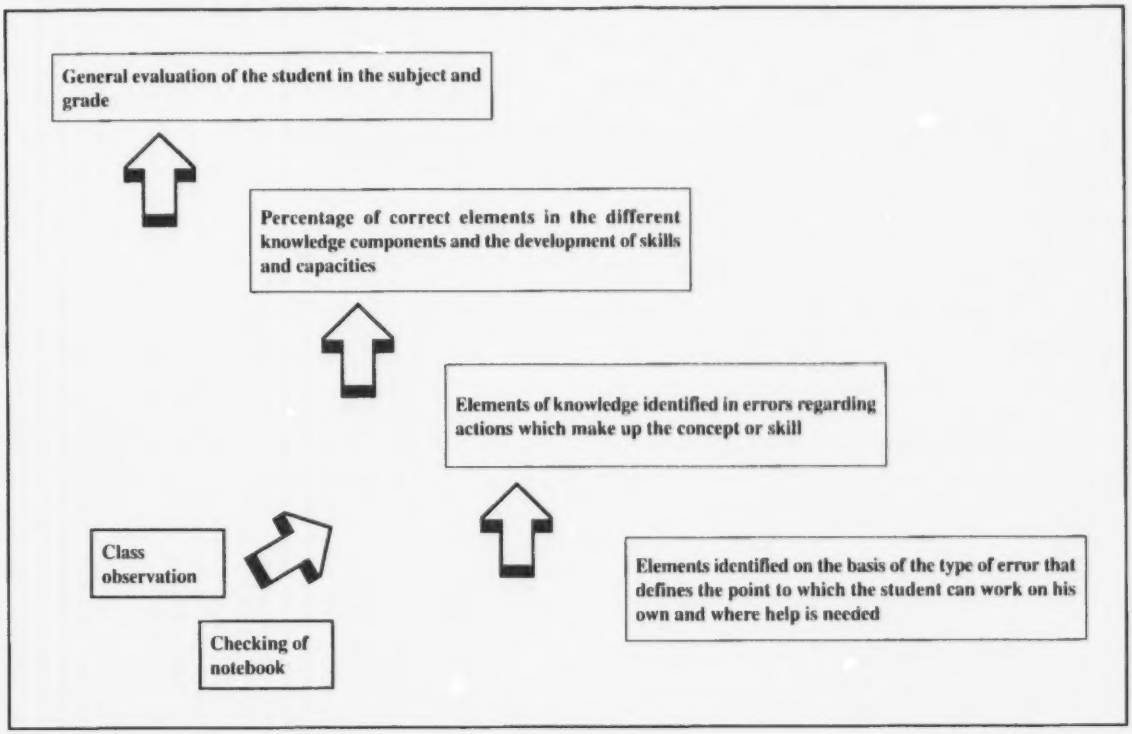
General evaluation of the student in the subject and grade
Percentage of correct elements in the different knowledge components and the development of skills and capacities
Elements of knowledge identified in errors regarding actions which make up the concept or skill
Elements identified on the basis of the type of error that defines the point to which the student can work on his own and where help is needed
Class observation
Checking of notebook

TABLE 5. A chart to plot the achievements and difficulties of each student by knowledge elements

Student				Elements of correct reading						
Code	Name	Age	Sex	Changes	Omissions	Accentuation	Inversions	Repetitions	Reverses	Additions
1	Bernadina	10	F							
2	Leocadio	11	M							
3	Benjamin	11	M							
4	Etc.									

Together with a comprehensive diagnosis of the student, a diagnosis of the teacher must also be undertaken, along with a characterization of life at school, at home and in the community. Diverse elements, such as determining what students know, what they can do successfully, what they aspire to, how they live, how they interact, the characteristics of their community, are, among others, very important for properly guiding the learning/teaching process, the life of the school, relationships and attention to the family and orientation for supporting potentialities in the community, as well as orienting efforts to counter the negative effects of the surroundings in which the school is located and where students live.

The search for the teacher's role in the origin of learning problems and their solution, identifying the real level of student's achievement, the specific needs of each and the true potentialities of the family, the climate and learning style, the climate of the institution, in terms of the relationship between its components and the style of leadership, are, among others, decisive factors that a diagnosis must identify; they constitute the indispensable starting point of strategies for transformation. Figure 4 depicts these ideas in a graphic form and includes the relationship between the institutional diagnosis and the eventual integration of the diagnosis within a zone or municipality.

Note should be taken of the identification of 'at risk'schools as a result of the diagnosis made, on the basis of common indicators that enable prioritization and follow-up using the strategies outlined. This orientation enables the school principal and the structure to identify problems and potentialities and lay down strategies for achieving higher levels of quality.

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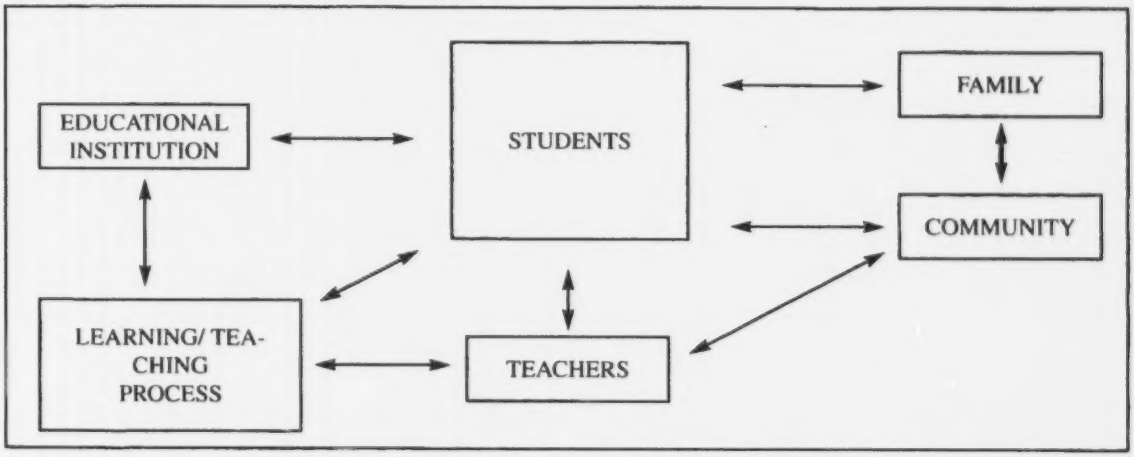
FIGURE 3. The student at the centre of the problem being investigated



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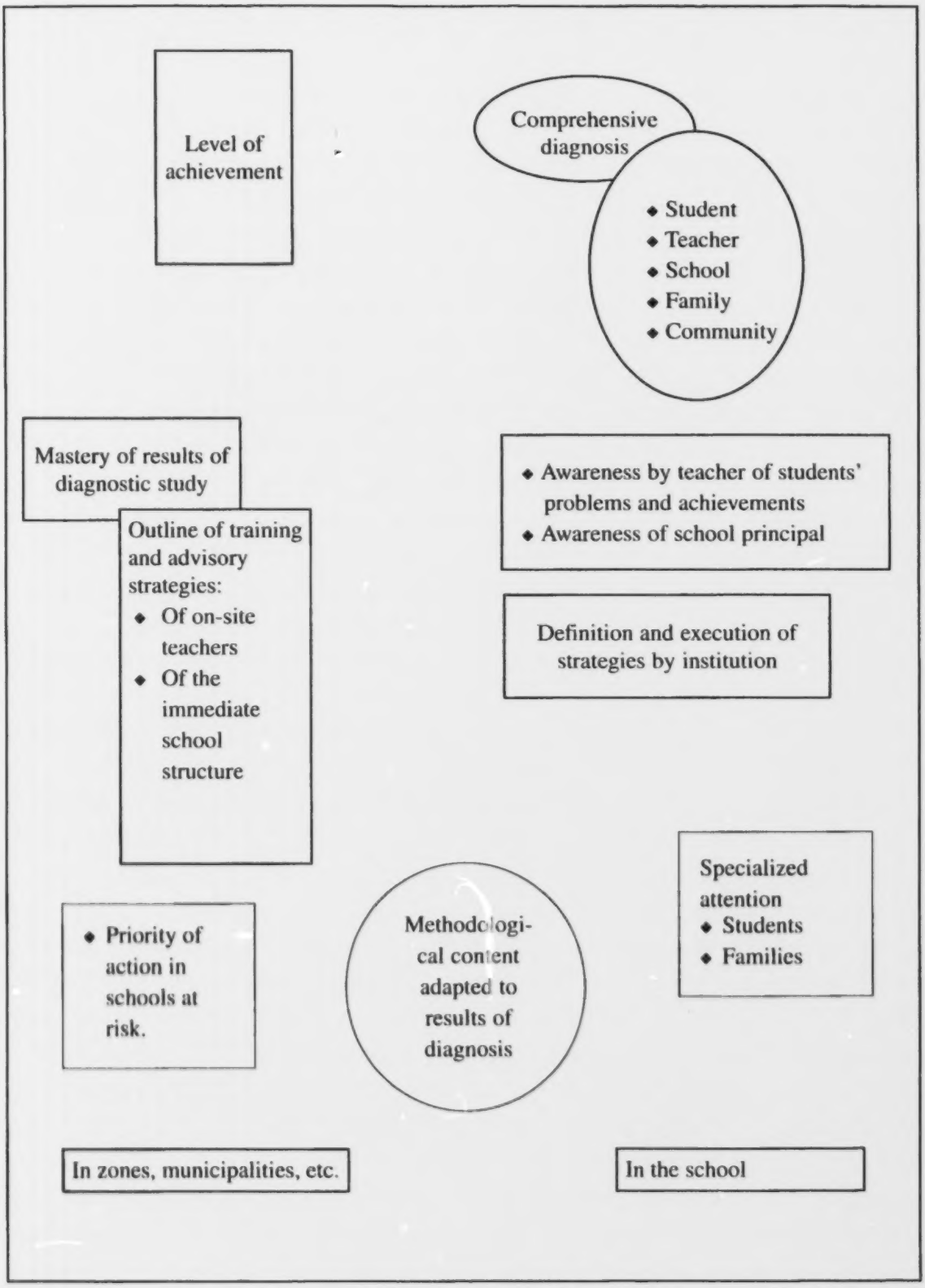

FIGURE 4. The relationship of different factors in the origin of learning problems

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ANNEX II:

Quality and equity in education: present challenges and perspectives in modern societies

Héctor Valdés Veloz

INTRODUCTION

In the 1990s major reforms in education were carried out in most Latin American countries. Efforts at educational development did not centre only on achieving greater access to schooling on the part of an increasing school-age population—though even in quantity success has not been total—but the concern for quality has also assumed greater importance year after year. The goal now is higher quality education with equity.

However, we must analyse the world context in which our society has set itself such lofty and desirable aims. Throughout the world there are both old and new problems that constitute veritable social catastrophes. Drug addiction, violence, poverty and AIDS, to name a few, are some of these plagues.

Then, we must wonder: can these problems be solved without the human race fully developing its capacity for thought?

If we consider thought to be the creation of information by means of cognitive processes, i.e. the generation of information on the basis of available information through the use of mental action, then there is no doubt that in order to find solutions to the social evils mentioned, we need an education that ensures the full development of the thinking capacities of our children, adolescents and youth.

At the same time, we must educate new generations to aim for the most noble and desirable sentiments, based on the assimilation of our most deeply held moral values. Hence the need for education of greater quality and equity.

QUALITY OF EDUCATION

If we try to specify what we mean by quality, we encounter the following definition:

The quality of something refers to one or more properties of that thing that enable its perception as equal, better or worse than other examples of the same type. As an essentially evaluative concept, determining the quality of something demands familiarity with its nature, and an expression of it in such a manner so as to render it capable of comparison.[1]

A detailed analysis of the literature available in Cuba and in ten other countries on the treatment given to the concept 'quality in education', where we have found more than fifty attempts to define it, leads us to the conclusion that there are three clearly distinct general tendencies: *one seeks to discuss and define it in a constituent or conceptual form, i.e. seeks to define it theoretically; the second seeks to define it operationally; and the third avoids defining it.* Obviously, these tendencies are determined by the diverse philosophical, pedagogical, psychological and sociological ideas of the authors studied.

What follows is a brief analysis of each of these tendencies grounded in concrete examples.

FIRST TENDENCY: Discussion and definition in a constitutive or conceptual form.

The Argentine author Pedro Lafourcade claims that:

An education of quality can mean one that enables mastery of a neutral knowledge which translates into the acquisition of scientific or literary culture, one which develops the greatest capacity for generating wealth or converts someone into the best possible human resource for contributing to the production process; or one that encourages a sufficiently critical spirit and strengthens the commitment to transform a social reality that is alienated by a power structure benefitting only a few.[2]

The author attempts to provide a theoretical definition of quality in education. Yet in our view, he commits the error of trying to give an adjectival character to quality when he speaks of 'a quality education', assuming the existence of another education 'of no quality'. This is a grave philosophical error, for the quality of an object, in this case education, is intertwined with the entire object, completely encompassing it, and is inseparable from it. The concept of quality is linked to the very being of the object, which, being the same, cannot lose its quality.

Therefore, all education has a certain quality; although this may be higher or lower to the extent that its characteristics fulfil (or otherwise) the philosophical, pedagogical, psychological and sociological paradigms that predominate in a given society.

Moreover, for our society, the formation of a useful 'human resource' is not the essential purpose of education; but rather that each man and woman fully develops in accordance with his/her own potentialities, being able and prepared to place him/herself at the service of society on the basis of the universal and national values which he/she believes in. Furthermore, education must not only provide mastery of 'knowledge' but also of a 'know-how' and of a 'knowing-how-to-be'. This last element is determined by a set of personality qualities that cannot be reduced to simply having a certain critical spirit.

Within this first tendency, we would note the existence of several sub-tendencies, the main one including 'process-centred definitions versus product-centred ones'.

Most of the theoretical definitions we have seen link quality to results. Education understood as a simple revision of final products results in a loss of vision of the school as an ecosystem that enables explanation and meaning to be given to the overall operations and processes by which learning occurs.

We would *prefer to understand quality of education as a tendency, a journey, as a process of continuous construction and improvement of products.*

Each of the above tendencies sheds light on essential aspects of the work of educators and the vital elements in the education system, such as the school and the curriculum.

SECOND TENDENCY: Defining quality operationally

The Mexican author Sylvia Schmelkes claims that in countries, such as those of Latin America where universal education is not yet a reality, it is important to point out that quality in this sense is understood to be a complex concept that includes at least the following components:

- *Relevance:* To be of quality, an education system must be able to satisfy present and future demand with learning that is relevant to the present and future lives of those being educated, as well as the present and future needs of the society in which the educated live. The relevance of objectives and educational achievement become the essential component of this way of understanding quality in education, chiefly because it is closely related to the capacity to ensure coverage and continuation of students in the education system.
- *Effectiveness:* This should be understood as the capacity of the basic education system to meet its objectives—presupposing that they are relevant—for all students who theoretically should pass through a specific level, in a projected time frame. The closer an education system comes to reaching this aim, the more effective it will be. The concept includes coverage, continuous enrolment, promotion and real learning.
- *Equity:* A basic education system—until completion of the level understood as compulsory for the entire population at a certain age—is of quality if it recognizes that different types of students come into the system from different starting points. It therefore offers differential support to ensure that educational objectives are met—in an equitable manner—for all. Equity means giving more attention and support to those who need it, and is reflected in effectiveness.
- *Efficiency:* A system is of greater quality to the extent that, in comparison with others, it achieves results that are similar, though with fewer resources.[3]

This author commits the same error as the previous one commented upon regarding the use of the expression 'education of quality'. In our opinion, this definition is not philosophically appropriate. Moreover, on the basis of an operational concept of quality in education, without it being grounded in a theoretical definition, we lose the link between theory and practice, leaving many essential questions unanswered. For example, when can we say that a given learning process, objective or achievement is relevant?

THIRD TENDENCY: Avoiding a definition

In their book *Claves para una educación de calidad* [Keys to quality education], the Chilean authors Juan Casassus and Violeta Arencibia claim that: 'Quality in education is one of those concepts that is significant, that mobilizes and is charged with emotional force that is broadly employed in society. Its power lies in its very ambiguity'.[4]

From a general philosophical and logical point of view, we consider this position to be inadequate to the task of finding the essence of this complex object, i.e. quality in education (QE). Defining, describing, exemplifying, dividing, limiting and making known a concept are logical operations that must be performed in order to gain in-depth knowledge of it, and it is unquestionable that without sufficient clarity concerning the essence of this concept, little can be done to design a proper system for evaluating it.

What position do we take then, in which tendency do we include ourselves?

Without a doubt, all efforts to determine what QE is are valid, for they help in pinpointing its essence. Nevertheless, we begin from the principle that, whereas the paths towards knowing an object are infinite, certain paths aid in this task and others obstruct it.

As we are unsatisfied by the theoretical definitions found in the literature consulted, we have articulated our own, which is as follows:

Quality of education refers to the characteristics of the process and the results of the formation of the human being, where this process and results are socially and historically conditioned; they assume a concrete meaning through the purposes and objectives of education, established for a specific society and which is measured by the distance between these objectives and the results actually achieved.

This definition requires a clear knowledge of the ongoing developmental objectives for students in accordance with the relevant grades and levels of learning, which means that their formulation must encompass the cognitive, behavioural and emotional spheres of the learners' personality development.

EQUITY IN EDUCATION

Regarding the important subject of equity in education, we believe that two essential ideas must be emphasized as a point of departure, namely:

- Differences that arise in how individuals make use of their learning efforts are more acceptable than if conditions of identity (gender, race, religion, nationality, region of birth, etc.) were to determine the course and destiny of any social group.
- The legitimacy of democracy rests on the equality of opportunities for all people.

Genuine equality of educational opportunities is a necessary condition for Latin American societies to achieve the democratic goal of equality of social opportunities. The struggle to achieve greater equality of opportunities in our region has gone through the following phases:

First (1960s-70s): Equality of opportunities as expansion in access to educational services.

Lost decade (1980s): Obsession with management and financing. Insufficient attention paid to increasing educational equity.

Second phase (beginning of 1990s): Emergence of compensatory policies and rhetoric of positive discrimination.

Current phase: Struggle to implement affirmative action and positive discrimination.

But the fact remains that today there are still substantial signs of inequity in the educational services provided. The following should suffice as examples:

- *Inequity in access:* The utopia of quantity or universal coverage is not yet a reality: at present there are 42 million illiterate people in Latin America.
- *Inequity in services provided by existing educational institutions:* We need only note that considerable gaps exist, as reported by countries' quality measurement systems, in

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terms of such comparisons as urban/rural, private/public, boy/girl, etc.

PRESENT STATE OF QUALITY AND EQUITY IN EDUCATION IN LATIN AMERICA

For the past five years, UNESCO has been working to assess the quality of education in Latin American countries. Hence, on 10 November 1994, in Mexico City, the Latin American Laboratory of Assessing Quality in Education (LLECE) was founded, with the participation of ten Latin American countries and the co-ordination of the Regional Office of UNESCO for Latin America and the Caribbean (OREALC).

In 1995, another four countries joined, among them Cuba, and the remaining countries in the region have requested entry. Today, the following countries belong to LLECE: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Guatemala, Honduras, Mexico, Paraguay, Peru and Venezuela.

The Laboratory was set up in a regional framework of co-ordination between Latin American countries in the field of educational evaluation and as a technical backup in human resources and databases for member countries. It also functions as a forum of technical/political discussion on learning and the variables that affect it, and as a source of information.

The objectives of the Laboratory consist of creating regional standards, establishing a system for gathering and disseminating information about these standards, organizing a research programme on the variables related to the quality of basic education and reinforcing the technical expertise of ministries of education in the field of evaluating educational quality. It also plans to undertake comparative studies on the quality of education in Spanish and mathematics, and to carry out international studies on special areas such as evaluation linked to transversal, multi-cultural and social competence objectives.

Between September 1995 and May 1996, the organization, supported by specialists in each country, designed its First International Comparative Study, and conceptualized and validated the instruments to be used in it.

From May to December 1997, tests were conducted in mathematics and Spanish in third and fourth grades to an approximate sample of 4,000 students in 100 randomly selected schools in each of the participating countries. At the same time, questionnaires were given to students' parents or guardians, to school principals and teachers.

A stratified sample was made for the study based on two criteria, one main and another special. The first or main criterion was determined by the number of inhabitants of the town where the school was located, and the second or special one, by the type of management or dependence of the school. Implementation of these criteria produced the following result: main strata (metropolitan cities, urban and rural areas), and special strata (public and private).

To place in context the theoretical-conceptual and methodological framework used to conduct the study, the five fundamental questions that underpinned it must be asked. These questions, which deal with the quality and educational level of students in the region's countries, and the influence of factors related to school performance, are as follows:

1. What do students learn?
2. At what level did students learn Spanish and mathematics?
3. What skills have they developed in relation to what they have learned?
4. When does learning take place?
5. Under what conditions does learning take place?

An effort was made to identify the specific learning areas that third- and fourth-grade students are taught in primary school in Spanish and mathematics. In the case of Spanish, an assessment was made of learning attained in: reading comprehension, meta-linguistic practice and text composition. In mathematics these were numeration, working with common numbers, common fractions, geometry and measuring. All these goals aimed at skill development.

Results in Spanish and mathematics were identified according to previously defined scales of performance in the two subjects.

A central interest of the study was factors that directly or indirectly influence the learning process. The fact is that students learn according to the opportunities they are provided with. These opportunities to gain access to learning, in turn, are conditioned by a combination of factors that belong to different areas (institutional management, the family's commitment to education, school management, school curriculum, pedagogical management and student commitment, among others).

The answer to the fifth question permitted the level of explanation to be arrived at. Thus, not only is a description of the student's learning process available, but substantial explanations were also obtained, thereby enabling a definition of the most suitable spheres for targeting new educational policies in the countries of the region.

To gain answers to the questions listed above, a hypothetical framework was prepared, which was both the result of the Laboratory's Initial Conceptual Model and of empirical data revealed by research in countries in Latin America and other parts of the world.

Below are the main findings of the study.

RESULTS BY PERFORMANCE LEVELS

Spanish

Analysis of the test yielded three performance levels in Spanish, namely:

- *Performance level 1: Literal reading—primary level*
  Literal reading—primary level is understood as the semiotic reconstruction of a text superficially. Questions at this level deal mainly with recognition of immediate explicit structures. Thus, questions require the reader to identify the characters in a story, identify key segments in events, find explicitly stated relationships between sentences, etc.
- *Performance level 2: Literal reading as paraphrase*
  This level involves a greater degree of complexity, as the point is not to identify explicit fragments of the text but to achieve a semantic understanding of the literal meaning of it. The idea, then, is to 'say' the text in other words, without as yet making an in-depth interpretation of it.
- *Performance level 3: Inferential reading*
  At this level, the reader fills in the blank spaces in the text, identifying the premises upon which it is structured, linking together micro- and macro-textual propositions, and identifying the different forms of involvement, events, timing, space, inclusion and exclusion that comprise it.

We now present the results in terms of students' percentages at each performance level. The percentages considered acceptable for each are: Level 1, 90%; Level 2, 75% and Level 3, 50%. Differences are significant whenever they reach 6% or more.

It would be ideal for a student to be able to give perfect answers to every question, which means a 100% score at every level. As this, in fact, will not be the case and more realistic

goals are needed, 60% was set as the score for a satisfactory performance. That is, a student is required to answer correctly 60% of the questions or more to be considered to have successfully completed a level.

Mathematics

- *Performance level 1: Recognition and use of basic mathematical elements and relationships*
  This level includes students who are able to deal with exercises that require knowing how to read and write numbers and identify ordinal relationships in the decimal system, recognize plain figures and use some common algorithms. That is, this level addresses those contents and skills that serve as the basis for mathematical comprehension.
- *Performance level 2: Recognition and use of simple mathematical structures*
  This level represents the first step in the development of skills in applying mathematical structures as tools for solving problems. Students here are capable of recognizing patterns, seeing regularities and performing operations in non-conventional situations. That is, they can handle simple mathematical structures that underlie everyday situations solvable by mathematics.
- *Performance level 3: Recognition and use of complex mathematical structures*
  Here students are able to recognize complex mathematical structures that underlie mathematical situations or everyday situations solvable by mathematics. This enables them to deal with common classroom exercises, situations that underlie simple and complex addition and multiplication structures that demand both common and uncommon algorithms to be solved. Moreover, this recognition of complex structures enables them to deal with problems that involve recognition of the structure of the decimal system and handling of positional value to establish equivalencies.

Furthermore, problems that can be dealt with by students at this level do not necessarily involve the use of strategies, procedures and usual algorithms but instead enable the use of non-routine strategies, reasoning and plans that call on the student to bring to bear his/her mathematical knowledge and skill to find a solution.

Table 2 shows the results in mathematics by performance levels at a regional level.

The results show that a long road lies ahead before we are able to realize our most cherished democratic dreams. In coming years, the achievement of this noble and necessary aim must be the focus of all our energy and talent.

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TABLE 1. Results in Spanish in region as a whole.

Level	% of students per strata				
	Public	Private	Metropolis	Urban	Rural
1	90.47	93.96	93.15	90.83	82.48
2	64.91	75.06	75.84	64.45	48.93
3	44,52	54,56	54,16	44,63	31.81
What should be expected?					
1	90% of students				
2	75% of students				
3	50% of students				

TABLE 2. Results in mathematics in the region as a whole.

Level	% of students by strata				
	Public	Private	Metropolis	Urban	Rural
1	91.07	93.70	92.57	91.59	85.16
2	48.2	56.14	54.12	49.11	39.82
3	14.94	15.01	18.19	13.40	11.92
What should be expected?					
1	90% of students				
2	75% of students				
3	50% of students				

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ANNEX III:

List of participants

- **ANGUILLA**

Rosena BROOKS
Education Officer (Curriculum)
Teacher's Resource Center
Department of Education
The Valley
Tel.: (1-264) 497.57.04; (1-264) 497.57.03
Fax: (1-264) 497.29.08
E-mail: Ocodproj@anguillanet.com; brookx@anguillanet.com

- **ANTIGUA AND BARBUDA**

Vincent LEWIS
Principal
Glanville's School
Sea Glans Community
St Johns
Tel.: (1-268) 463.34.66

Ekua RICHARDS
Curriculum Development Officer
Curriculum Development Office
Ministry of Education, Culture and Technology
Church Street
St Johns
Tel.: (1-268) 461.22.59
Fax: (1-268) 462.49.70

- **ARUBA**

Richardina Gricelda GARCIA-DIJKHOF
Co-ordinator Curriculum Development
Wayaca 33-A
Tel.: (297) 83.82.25
Fax: (297) 83.60.39
E-mail: curont.aruba@setarnet.aw

- **BARBADOS**

Wendy GRIFFITH-WATSON
Chief Education Officer
Ministry of Education
Elsie Payne Complex
Constitution Road
St. Michael
Tel.: (1-246) 430.27.09
Fax: (1-246) 436.24.11
E-mail: minedi@caribsurf.com

- **BAHAMAS**

Leanora ARCHER
Deputy Director of Education
P.O. Box N 3913
Nassau, N.P.
Tel.: (242) 326.58.92
Fax: (242) 356.63.51
E-mail: starlens@hotmail.com

- **BELIZE**

David ECK
#5/15 U Street
Belize City
Tel.: (501) 2-35449; (501) 2-31389
E-mail: margarita@btl.net

- **BRITISH VIRGIN ISLANDS**

Quincy LETTSOME
Deputy Chief Education Officer/Curriculum Officer/Specialist
Department of Education and Culture
Central Administration Complex
Road Town
Tortola
Tel.: (1-284) 468.06.32; (1-284) 468.37.01
Fax: (1-284) 494.54.21

Prudence MATHAVIOUS
Education Officer - Language
Department of Education and Culture
P.O Box 72
Road Town
Tortola
Tel.: (1-284) 468.06.32
Fax: (1-284) 494.54.21
E-mail: prubarry@hotmail.com

- **CUBA**

Paulina BLANCO CABALLERÍA
Jefe del Departamento de Ciencias Sociales
Ministerio de Educación
Calle 17 y O, Vedado
La Habana
Tel.: (53-7) 323.968
E-mail: lblanco@rimed.cu

Lesbia CÁNOVAS FABELO
Directora del Instituto Central de Ciencias Pedagógicas
Ministerio de Educación
Calle 17, No. 1, Vedado
La Habana
Tel.: (53-7) 325.861
Fax: (53-7) 335.652
E-mail: lesbia@iccp.rimed.cu

- **DOMINICA**

Edward LAWRENCE
Education Officer/Curriculum Officer
Ministry of Education, Science and Technology
Curriculum Development and Materials Production Unit
Cornwall Street
Roseau
Tel.: (1-767) 448.24.01, ext. 32.26

- **DOMINICAN REPUBLIC**

Nurys Del CARMEN GONZÁLEZ
Directora de Currículo
Secretaria de Estado de Educación
Ave. Maximo Gomez
Santo Domingo, D.N.
Tel.: (809) 685.10.04
E-mail: ngonzalez@see.gov.do

- **GRENADA**

Jean BRIZAN
Curriculum Development Officer
Ministry of Education
Young Street
St Georges
Tel.: (473) 440.27.37
Fax: (473) 440.66.50
E-mail: jmb@mined.edu.gd

- **GUYANA**

Merle MENDONCA
Human Rights Education Co-ordinator
HRE Joint Programme
C/o Guyana Human Rights Centre
56B Hadfield Street + Austin Place
P.O.Box 10653
Georgetown
Tel.: (592) 226.17.89
Fax: (592) 227.49.48
E-mail: ghra_guy@networksgy.com

- **HAITI**

Pierre-Michel LAGUERRE
Assistant Chief Education Officer
Curriculum and Quality
Ministry of National Education, Youth and Sports
5, rue Dr. Audain
Port-au-Prince
Tel.: (509) 222.97.31
Fax: (509) 222.97.31; (509) 222.78.87
E-mail: pimila@hotmail.com

- **JAMAICA**

Phyllis REYNOLDS
Assistant Chief Education Officer
Core Curriculum Unit
Canewood Centre
Ministry of Education, Youth and Culture
37 Arnold Road
Kingston 5
Tel.: (1-876) 922.87.07
Fax: (1-876) 922.93.70; (1-876) 922.93.79
E-mail: edcur@cwjamaica.com

- **NETHERLANDS ANTILLES**

Muriël Canderlaria MEYER
Teacher of Pedagogy and Psychology
Co-ordinator of Practical Training
Akademia Pedagógico Kòrsou
Scharlooweg z/n
Curacao
Tel.: (599) 461.23.38
Fax: (599) 461.27.63

- **ST CHRISTOPHER AND NEVIS**

Eveth BLOICE
Edgar T. Morris Primary School
Carty's Pasture
Tabernacle, St Kitts
Tel.: (1-869) 465.73.18

Gweneth HANLEY
Director, Curriculum Development Unit
Ministry of Education
P.O.Box 333, Lockhart Street
Basseterre, St Kitts
Tel.: (1-869) 466.86.10
Fax: (1-869) 466.33.22
E-mail: epdskn@caribsurf.com; ghanley@caribsurf.com

- **ST LUCIA**

June SIFFLET
Curriculum Specialist/Social Studies
CAMDU
Ministry of Education
Castries
Tel.: (758) 452.35.22
Fax: (758) 453.19.89
E-mail: sifflett@candw.lc

- **ST VINCENT AND THE GRENADINES**

Sylvia JACK
Senior Education Officer (Curriculum)
Curriculum Development Unit
Ministry of Education
Tel.: (1-784) 457.14.66
E-mail: sylviajack@hotmail.com
Tyrone Errol BURKE
Principal
Park Hill Village
Park Hill P.O.
Tel.: (1-784) 457.63.50
E-mail: parkhillprim@vincysurf.com

- **SURINAME**

Anita BREEVELD-LINGER
Head, Department for Curriculum Development
Ministry of Education
Commewijnstraat 31
Paramaribo
Tel.: (597) 463.457
Fax: (597) 450.83

- **TRINIDAD AND TOBAGO**

Ival MELVILLE- MYERS
Curriculum Co-ordinator
Rudranath Capildeo Learning Resource Centre
Mc Bean, Couva
Tel.: (868) 679.25.74
Fax: (868) 636.92.96

Ceronne PREVATT-WILTSHIRE
Curriculum Supervisor
Rudranath Capildeo Learning Resource Centre
Mc Bean, Couva
Tel.: (868) 636.10.57
Fax: (868) 636.92.96
E-mail: cprevattw@hotmail.com

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• RESOURCE PERSONS

Linda BANKS
Principal/Executive Director
Human Resource Development Consultant
Teacher Gloria Omololu Institute
P.O. Box 85
The Valley
Anguilla
Tel.: (1-264) 497.54.30
Fax: (1-264) 497.38.84
E-mail: Omololu@anguillanet.com

Juan Esteban BELDERRAIN
Coordinador Programa de Educación Media para Sectores Desfavorecidos
Calle 39 No 1056 e/18 y 19
Villa Elisa
C.P. 1894
Argentina
Tel.: (54) 221-473.10.45
Fax: (54) 221-473.10.45
E-mail: belripa@infovia.com.ar

Pedro Jorge Pascual BETANCOURT
Especialista en Educación Especial
Ministerio de Educación
Calle 17 y O, Vedado
La Habana
Cuba
Tel.: (537) 322.452
E-mail: nrius@rimed.cu

Simon CLARKE
Special Advisor on Youth and Culture
Ministry of Education
P.O. Box 3007
Kingston 8
Jamaica
Tel.: (876) 944.27.45
Fax: (876) 945.01.72
E-mail: edcon@cwjamaica.com

Erik PRINDS
Viborg Amtsgymnasium
Skaldehøjvej 12
8800 Viborg
Denmark
Tel.: (45) 86.67.15.33
Fax: (45) 86.67.14.97
E-mail: Erik.Prinds@skolekom.dk

Betty REARDON
Director, Peace Education Center
Teachers College # 171
Columbia University,
New York, NY 10027,
United States of America
Tel.: (1-212) 678.81.16
E-mail: bar19@columbia.edu

Margarita SILVESTRE ORAMAS
Vice-Director
Central Institute of Pedagogical Sciences
Head of Scientific Area
Ministerio de Educación
Calle 17 esq. O, Vedado
Plaza de la Revolución
La Havana
Cuba
Tel.: (53-7) 325.861
Fax: (53-7) 335.652
E-mail: iccp@iccp.rimed.cu

Héctor VALDÉS VELOZ
Investigador
Instituto Central de Ciencias Pedagógicas
Ministerio de Educación
Calle 17 y O, Vedado
La Habana
Cuba
Tel.: (537) 325.861
E-mail: hvaldes@rimed.cu

Winthrop WILTSHIRE
C2 #4 La Reine Court,
Flagstaff, St James
Port of Spain
Trinidad and Tobago
Tel.: (868) 628.07.79
E-mail: winthrop@wow.net

• GOVERNMENT OF CUBA

Carlos ALFARO ALFARO
Director de Cooperación y Relaciones Internacionales
Ministerio de Educación
Calle 17 y O, Vedado
La Habana
Tel.: (537) 321.332
Fax: (537) 662.208
E-mail: Alfaro@rimed.cu

Victoria ARENCIBIA SOSA
Profesora Titular del Departamento de Matemática/Computación
Vice-rectora de Investigaciones y Posgrado
Universidad Pedagógica "Enrique José Varara"
Ministerio de Educación
Calle 17 y O, Vedado
La Habana

Julio CARRANZA VALDÉS
Oficial de Programa UNESCO
Oficina Regional de Cultura para América Latina y el Caribe (OREALC)
Calzada No.551, Esq. A D, Vedado
La Havana
Tel.: (537) 333.438
Fax: (537) 333.144
E-mail: j.carranza@unesco.org

José Luis HERNÁNDEZ BAEZ
Investigador Titular
Instituto Central de Ciencias Pedagógicas
Ministerio de Educación
Calle 17, No. 1, Vedado
La Habana
Tel.: (537) 32.. 861
Fax: (537) 335.652
E-mail: iccp@iccp.rimed.cu

Madelaine MASSES BALVIDARES
Especialista Principal de Organismos Internacionales
Ministerio de Educación
Calle 17 y O, Vedado
La Habana
Tel.: (537) 321.332
Fax: (537) 662.208
E-mail: Madelaine@rimed.cu

• UNESCO–INTERNATIONAL BUREAU OF EDUCATION

Cecilia BRASLAVSKY
Director
International Bureau of Education – UNESCO
P.O.Box 199
1211 Geneva 20
Switzerland
Tel.: (41-22) 917.78.25
Fax: (41-22) 917.78 01
E-mail: c.braslavsky@ibe.unesco.org

Isabel BYRON
Assistant Programme Specialist
International Bureau of Education – UNESCO
P.O.Box 199
1211 Geneva 20
Switzerland
Tel.: (41-22) 917.78.48
Fax: (41-22) 917.78.01
E-mail: i.byron@ibe.unesco.org

Claudia HARVEY
Head, UNESCO Kingston Office
The Towers
25 Dominica Drive
KINGSTON 5
Tel.: (1-809) 929.70.87; (1-809) 929.70.89
Fax: (1-809) 929.84.68
E-mail: c.harvey@unesco.org

Saskia ROZEMEIJER
Associate Expert
International Bureau of Education – UNESCO
P.O. Box 199
1211 Geneva 20
Switzerland
Tel.: (41-22) 917.78.30
Fax: (41-22) 917.78.01
E-mail: s.rozemeijer@ibe.unesco.org

Colleen WINTER- BRATHWAITE
Co-ordinator UNESCO CARNEID
1st Floor, Coles Building
Lr Bay Street
Bridgetown
Barbados
Tel.: (246) 427.47.71; (246) 427.47.76
Fax: (246) 436.00.94
E-mail: rcwinb@caribsurf.com;
c.winter-brathwaite@unesco.org

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